OCT 21 1912

PERSONAL EXPERIENCES IN NEW THOUGHT

NO TITLE PAGE & INDEX ISSUED

NAUTILUS MAGAZINE

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November, 1912

Something within you, deeper than your will, beyond and under your desire, holds fast to you all that is yours.

—*Florens Folsom.*

PRICE 15 CTS.

EDITED BY
ELIZABETH TOWNE

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Nautilus News

By the Editors.

Special Features For December.

The special feature for December *Nautilus* will be a splendid story of things that are really happening in this world, by Bolton Hall. He calls it "A Crusade for Millions." Mr. Hall gives us a very interesting view of New Thought as applied to social and economic life. He tells about some very inspiring things that are really being done in this big country of ours.

Another special feature of our next number will be two "Personal Experience" articles. One by John I. Harden, whose "35 Years of Nervousness," in our magazine for January, 1911, attracted such widespread attention. His new article is a sort of sequel to that, and he calls it "How I Worked My Way Out of It"—how he worked his way out of fear of all sorts of things, out of invalidism and financial impotence. The second of these experience articles is "How to Create Health," by A. Z. Mahorney, and it gives the results of Mr. Mahorney's experience in healing himself of tuberculosis in its worst form. His story is full of power and suggestion for others.

A New Thought Nemesis.

In the December instalment of our new serial by Mrs. Whitney, "The Practice of the Presence," a New Thought nemesis overtakes the villain, and we are shown how the sins of the parents are visited upon the children. Likewise how the sins of the parents boomerang back to themselves! This third instalment is intensely dramatic, and it brings out many new ideas in the use of practical New Thought.

A Look Ahead.

Among the other interesting articles for the December *Nautilus* are these: "Desire-Force," by William Walker Atkinson, a study of the motive-power of desire, how it is generated and directed.

The fifth of that fine series of lessons on "Practical Psychology," by Edward B. Warman, A. M.; this one on how to clinch the thought and control conditions. In here Dr. Warman brings out clearly the relations of theory and practice.

Another of those splendid lessons by Horatio Dresser, this one on "The Fulness of Life." This article was announced for the November number, but had to be crowded over into this number.

A delightful little classic by Anne Warner called "A Mantle of Magic," which incidentally shows how to make a delightful Christmas day for yourself and for others—a sort of day that will set the pace for a very happy New Year.

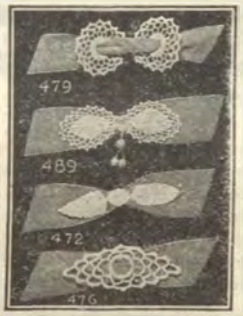
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YOU, like most people, are probably taking too much starchy food—rice, bread, pastries, etc. Substitute plenty of lean tender meat, fowl, game, fish, curdled custard, green, non-nourishing vegetables and juicy fruits in correct combination and quantities for your special needs for a few days, or weeks, taking no starchy food, and you will be surprised at your gain—clearer eyes, stronger brain and a body more alert.

Abstinence from starchy foods creates a much bigger appetite for meat, fruit and vegetables. If you take correct quantities of the **digestible** brainy foods YOU CAN INCREASE YOUR BRAIN POWER FOR ANY SPECIAL STRESS OF BRAIN WORK.

If people suffering from a slight or severe complaint were to take nothing but grapes, pears or other juicy fruits for a day, or if possible for longer, they would find their pains decrease, tumors go down, ulcers and cancers suppurate less. Any person unable to digest juicy fruit needs special dietary advice.

CANCER SUFFERERS have written me that they have been relieved from pain through following my dietary hints. Cancers and tumors are not "growths," but accumulations of foreign matter, which the body has been unable to circulate or to expel, owing in most cases to a too starchy diet. Remember that starch is used to make paste, thicken soups, and as a food, it retards digestion, thickens blood, and in excess it impedes circulation. Cancer sufferers should write for three sample meals for a three days' diet, enclosing ten cents in stamps.

RHEUMATIIC SUFFERERS find that by using no starch foods the irritating poisons in their blood are freed promptly by green, non-starchy vegetables and juicy fruits, which, when liberally used in proper combinations, eliminate the poisons through the excretory organs. They can very soon take red meats, which are so essential for the upkeep of their nervous system.

CONSUMPTIVES find that starchy foods cling undigested and cause irritation and coughing. These sufferers should also beware of cream, butter, cheese, fat, oil and salt, which cause expectoration. It is inconceivable that lean meats, non-starchy, green vegetables and juicy fruits, which contain comparatively no starchy elements, could produce phlegm or mucus. Many have written me that they have completely rid themselves of coughing and expectoration, and so far recovered health that nobody considers them consumptive any longer. It is also very certain that the orthodox, rich dietary prescribed for consumptives would make many a well man sick.

CATARRH SUFFERERS, as well as consumptives, have written me that the mere announcement in the advertisements that eggs, cream, butter, cheese, fat, oil and salt cause phlegm and mucus, has enabled them to greatly relieve their complaint. Later, after receiving further information, they have reported that all evidence of catarrh had gone.

LIVER SUFFERERS. Torpid or congested liver is a very common complaint, and most serious in its quiet, far-reaching effects in dulling the brain, spoiling your financial success and pleasures, and making you melancholy. Since its duties are to filter or strain suitable nutrition from bad, it is obvious that when it is congestd you should temporarily abstain from such sticky food as starch and use suitable vegetables and fruits to cleanse it. Tomatoes, properly combined, are invaluable.

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CONSTIPATION, the natural result of congested liver, is the basis of most illness, and can only be permanently cured through suitable feeding.

OBESITY. How to be satisfied without starch food is the puzzle of the fat person who begins to diet himself. See the four instructive booklets for a solution. One man weighing 415 pounds, unable to exercise, took correct combinations of ordinary daily foods and reduced over 150 pounds (in public life, under many witnesses), gained strength, with firmer flesh, and lost rheumatism.

THINNESS. Although starch is fattening, yet the digestive organs of thin people should be first prepared by proper use of meats, vegetables and fruits to produce healthy flesh. These booklets explain why most thin people fail to put on flesh.

SEX. Complete sexual peace is the first essential to success, and is only attained through correct foods.

ALL FOODS have now been classified in plain language, according to their exact effects on the various parts of the body—the brain and nerves, arteries and veins, muscles, liver, kidneys, lungs, bowels, skin, hair, vocal organs, sex organs. Every food you eat affects a **CERTAIN** part or parts; every symptom, therefore, is traceable **DIRECTLY** to its cause. Every trouble of your being, mental, moral or physical, is profoundly influenced by food, and is susceptible either of very great relief or complete cure.

Fruits and vegetables exert a proper curative influence **ONLY WHEN USED WITHOUT STARCH AND INDIGESTIBLE FOODS. CORRECT COMBINATIONS AND QUANTITIES ARE ESSENTIAL.**

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Say you saw it in THE NAUTILUS. *See guarantee, page 5.*

THE NAUTILUS.

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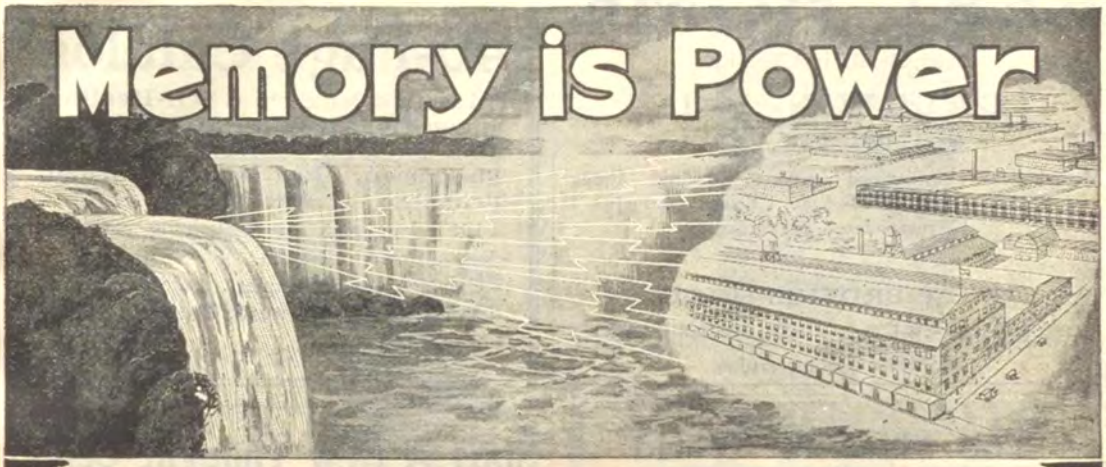
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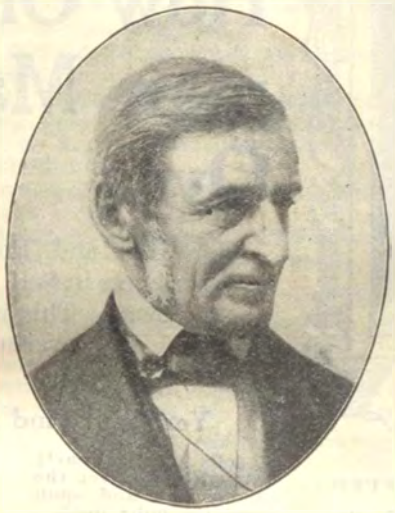
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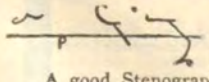
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AND THE DEBT GROWING ALL THE TIME.

He did not meet this issue by tearing his hair and the use of picturesque English.

Instead he sat down and apparently stared at a spot on the wall.

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"Health and Wealth from Within" is, we believe, the best and most concise statement of New Thought, Mental Science, Christian Science, or whatever name you choose to call the science or philosophy of correct living that we have ever had the pleasure of reading. Every page contains good suggestions and the book is worth many times its cost.—OREGON STATE JOURNAL.

A valuable part of the book is its suggestions as to making one's self valuable.—THE HERALD, Grand Rapids, Mich.

This new book is a practical work upon the everyday uses of thought-power. It tells you how to apply New Thought to the attainment of health, success and the solving of many of the problems of life.—THE MINNEAPOLIS TRIBUNE.

Your little book, "HEALTH AND WEALTH FROM WITHIN," is full of the real mustard, and is just what I want to send to a few young men who need a little stimulating along this line. Kindly send me one dozen copies.—HOWARD A. COLBY, Plainfield, N. J.

The chapter dealing with marriage as a means of developing character is worthy of mention.—DETROIT LEGAL NEWS.

A clever work on mental healing, helpful to anyone interested in this subject.—BOOK NEWS MONTHLY, Philadelphia.

Surely spring has come indeed, when one meets with such a soul message of rest as this. The book contains 22 New Thought talks, many of which, if memorized and lived up to, would make this earth a heaven for those who live in it.—PORTLAND OREGONIAN.

Application of the New Thought principle for the solution of everyday problems in bringing about health and success is entertainingly and strikingly set forth.—THE EVENING TELEGRAM, Portland, Ore.

The chapter on "The Woman and the Man" is especially good. The book is well worth reading and should be useful to many.—COURIER, New Haven, Ct.

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"HEALTH AND WEALTH FROM WITHIN" is printed from large, clear type, beautiful initial letters at beginning of chapters, on extra antique paper, 160 pages, half-tone portrait of the author, silk cloth binding. Very artistic and dainty. Price, $1.00.

SPECIAL.—A copy of "HEALTH AND WEALTH" free for two new subscriptions to NAUTILUS; or, for one NEW subscription and 60 cents additional. This offer Good Only until November 30, 1912. (Canadian postage, 24c extra; foreign, 50c extra.) Address THE ELIZABETH TOWNE CO., Holyoke, Mass.



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"Build thee more stately mansions, oh, my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"
—Holmes' "The Chambered Nautilus."

The NAUTILUS MAGAZINE

Self-Help Through Self-Knowledge.

MONTHLY
One Dollar a Year.

NOVEMBER, 1912.

VOL. XV
No. 1

EDITORIALS
BY ELIZABETH TOWNE

A Thanksgiving Proclamation.

AS ALMIGHTY God has been to this *Nautilus* Family immutably good, not only conducting the course of Nature with unerring Wisdom and Love, but daily working in every heart to will and to do of His Good Pleasure; and it being at all times the privilege and chief end of humanity to glorify God and enjoy Him and His Good forever:

Therefore, considering the numberless natural and spiritual blessings and graces realized in our Family and in the world, it is earnestly recommended that there be observed in November a Day of Public and Private Thanksgiving, Fasting and Prayer, that we may with united hearts and voices unfeignedly confess and deplore and forsake our manifold mistakes of omission, commission, haste, and worry; that we may forgive and cover with love the mistakes and shortcomings of our neighbors, our friends, and our kin; that we may let go all our fault-findings, fear, and strivings, and give ourselves freely to that Mind of Peace and Shining Loving-kindness which is the acceptable grace we say to God; that we may freely give our hands, heads and hearts to the Useful Work set before us; that we unite in these practices and thereby create this day a tranquil and Soulshiny Calendar Day for the year to come, a day that can b repeated three hundred and sixty-five times with ever-growing Joy, Interest and Usefulness, Health and Happiness and Prosperity.

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For Blessings Received.

LET OUR Thanksgiving be for blessings received, including all that came in disguise; remembering that all which comes into our lives is sent by the Good Will of God working through us to accomplish greater things than we yet realize or idealize. To grow us in wisdom and in knowledge is God's Purpose, in-

herent in every human experience. We learn through wrong-doing as well as through right; through mistakes as well as successes; through unpleasant experiences and pleasant; and we grow in grace by learning. If we walk softly before God, following his leadings within us honestly and faithfully, we find more joy in our lives than sorrow, and even the unforeseen experiences are turned to beautiful results for us and for the world.

So neglect not to give thanks for the things that hurt, for verily the day will come when you will say: *"It was the best thing that ever happened to me."*

Let our Fastings be from evils only. Let us fast from faithless and unkind and unwilling thoughts, and unloving words; from fears and frettings and fritterings; and from excesses of emotion at work, at play, at eating and drinking, from intemperance in any good thing; from indulgence in all thoughts and deeds that do not add to the Good Will and Good Work of the world. Let our Prayers be honest in faith, believing that every Good Desire is born of God's Good Will to grant it.

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Our Calendar Day.

IT IS recommended that we begin Thanksgiving Day by going to sleep aright the night before, house windows and soul windows wide open to the heavens, forgiving and forgiven, at peace with ourselves, with God and with man, consecrated to finding and adding to the Good that Life sets before us, resolved to meet every trial as an Opportunity to turn it to Beautiful Results.

Let us rise promptly in the morning, bathe in plenty of pure water and love, breathe freely the fresh outdoor air, thank God, and go about looking Good, praising Good, seeing Good, thanking Good, doing Good, glorifying Good in and through every experience of the day.

So shall we Express Good, which is the quintessence of God, adding to the world's Good, enjoying Good, and making each day the root of yet greater Good to come through us to all the world.

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The Secret of Great Success.

AMELIA, your lack of success after fifteen years' hard work is probably due first to your belief in "luck"; second, to your belief "that there is something the matter with you"; third, to your making affirmations of success entirely in the future tense instead of in the present tense; fourth, to your continual comparing of yourself to other persons who have succeeded, always to your own detriment.

Reverse these four things, and success is yours.

Success is yours NOW.

Success comes from working out what is within yourself. Work out your own ideas. You are valuable to the world in proportion as you express originality. Do not observe others and disparage yourself. Exalt your as-yet-unmanifest self, dig for your own ideas and use them.

Take special times every day for affirming success, and always affirm it in the present tense. I *am* success—not I shall be success some time in the future.

I AM SUCCESS NOW: That is a statement that if repeated often enough, persistently enough, long enough will sink into your sub-conscious and manifest the things you desire.

How do you know you are "no nearer the mark than you were fifteen years ago"? "Success" to an actress or an artist is like turning the corner. You may walk along a very long lane then suddenly you turn the corner and there you are. You may wake up tomorrow morning to find yourself manifesting the fame and success that you have in mind. But no matter whether you do or not, remember to keep on affirming I am success NOW. And see that everything you do is done in the successful way, in thoroughness and Good Will.

A great success consists in a succession of little successes, kept up every hour of the day and every day of the year. By and by, the little successes culminate in a great success.

It is all a matter of *growing* success! Go in to win and stick to it.

The secret of success is originality and THOROUGHNESS. One part of the former and nine parts of the latter. Both applied with stick-to-it-ive-ness.

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The Zuni Indians Entertain Us.

LAST Saturday evening the *Nautilus* staff and a few invited guests enjoyed a music recital that ought to be given in every city in this country. We were entertained by Miss Zahrah Preble, interpreter of ceremonial songs and dances of the Zuni Indians, from the native music transcribed and harmonized by Carlos Troyer.

The Zuni Indians as expounded by Miss Preble with Carlos Troyer's music are more civilized than their civilized conquerors, and more artistic than most artists. Carlos Troyer deserves immortality for preserving and harmonizing this wonderful descriptive music of the Zunis or Montezumas, and Miss Preble receives the laurels and applause of all those who hear her artistic interpretation. Her voice is wonderfully adapted to this magnificent music; her tones are pure, true and thrilling as a lark's with power enough to fill a large auditorium. With her thrilling voice, a clean cut personality and glorified Indian costume, she seems to incarnate the spirit of the Indians, radiant with their freedom and peace. Miss Laporte's fine interpretation of the piano score and Miss Preble's little talks about the Zuni Indians and the meanings of the songs and dances which she presented added greatly to the enjoyment of the recital.

Miss Preble and Carlos Troyer are both Californians. Miss Preble was a student at the University of California. Less than a year ago she gave her first recital in New York City at the Waldorf-Astoria. Mr. Troyer lives in San Francisco. He went to live two years with the Zunis where he learned their songs, ceremonials and folk lore, which he has woven into this superb music. It was he who taught Miss Preble, and who played

for her in her first recitals which were given in California.

Miss Preble's interpretations have special educational value. They ought to be highly appreciated all over the country. But aside from the educational value, her performance is most unusual, artistic and *enjoyable*—which cannot be said of all educational performances. Miss Preble should be in every lecture course and every music course in this country.

This is an editorial advertisement that could not be bought with money. I tell you about it because between them Mr. Troyer and Miss Preble have done something unusual and fine that everybody ought to know about.

Oh, by the way, Miss Preble's business address is care Mrs. George E. Paul, 70 Fifth avenue, New York City, and the address of Carlos Troyer is 1236 19th avenue (Sunset District), San Francisco, Cal.

▽ ▽ ▽

Roosevelt and the Platform.

DID YOU notice the Single Tax recommendation in the Alaska plank of the new Progressive Party platform? Single taxers ought to support the new party and Roosevelt for this reason if for no other.

I am enthusiastically for the Progressive Party and that platform, no matter who the nominee is.

Personally I am a great admirer of Roosevelt, and most pleased that he is the man to lead this Progressive movement.

But leaving Roosevelt out of this entirely, I am enthusiastic for the hundreds of other great personalities who are enlisted on the Progressive side in this battle of Armageddon.

Are you with us? Don't let the villifiers of Roosevelt fool you into working for any other party, when this is the only one that has the real power of great personalities backing it that will enable it to do something for the people in the next four years.

Roosevelt is the greatest executive in this country, and he is heart and soul in this movement.

And despite what some of the standpat papers would like to insinuate about the new party platform itself, there is not a plank in it that Roosevelt did not endorse with all his heart and soul, nor one that he won't work for with every power that is in him.

The only if in the matter is the if of the voter.

It is my candid opinion that Roosevelt will be the next president of the United States. But of course I realize that the nomination of Wilson handicaps him. By good rights Bryan and Wilson should have walked out of that Baltimore convention and cast their lot with the Progressives. I think Bryan fully intended to do it, but that Murphy checkmated him by voting with him. I am sorry. And I am sorry that so good a man as Wilson is put forward by a party which will certainly nullify all his good intentions. It is too bad.

But then—I believe Roosevelt will be the next president anyhow, and that the next four years will see a tremendous bloodless revolution and evolution.

Are you with us?

Prophecy and Faith.

IN MY editorials in *Nautilus* for April, 1908, some months before Taft was nominated on Roosevelt's endorsement, appear these words:

We need at least another four years of Roosevelt aggressive house cleaning policy, or there will be a back sliding such as nobody wants. Theodore Roosevelt is the man to keep us all up to the new scratch until it becomes a habit.

In the number of *Nautilus* for December, 1908, after Taft's election, I said this:

I prophesied that Taft would be elected, and elected by a majority nearly as large as Roosevelt's in 1904. "Conditions all pointed our way," said a democrat. He judged by conditions. I judged by faith. FAITH IN THE PEOPLE'S FAITH IN "ROOSEVELT AND HIS POLICIES."

Roosevelt has proved more will and power for right than any other public man; why shouldn't they give weight to his judgment as to the best man to carry on the work he began?

Can you give any good reason why the American people should prefer in its chief executive the politeness of non-committalness, instead of an honest expression of best judgment in the matter of a successor? Why shouldn't we have his best judgment and help in all matters?

Precedent? Rot! How many voters would Chester A. Arthur's endorsement have brought any prospective successor? None, because the people had no faith in him; he proved nothing, his word weighed nothing.

The democrats think it was "the machine" that elected Taft. It wasn't. It was the people. Roosevelt turned on the limelight and the people are seeing public men as they are. NEVER AGAIN WILL THE MACHINE RULE—either machine. Publicity!—and a majority of the people coming "from Missouri"! We are getting onto our job.

And THE PEOPLE still believe in Roosevelt and his platform. He made the mistake of overestimating Taft's backbone four years ago.

And there are those who would condemn him for not endorsing Hadley in 1912! Would you run the risk of repeating your mistake like that? I wouldn't.

Roosevelt knows now that if he wants a thing done he must do it himself. We, the people, want him to do it.

▽ ▽ ▽

Votes for Roosevelt.

MR. ROGER I. Sherman, president of the Progressive Commercial Travelers' Association, with 22,000 members recently took a straw vote among the traveling men in a Chicago hotel with the following result:

142 for Roosevelt.
1 for Wilson.
0 for Taft.

The following day he was traveling on one of the lake steamers where a poll of the passengers resulted as follows:

226 for Roosevelt.
4 for Wilson.
2 for Taft.

Another interesting straw vote, taken at a farmer's convention near Chicago, showed this result:

144 for Roosevelt.
3 for Taft.
0 for Wilson.

If straws truly represent the way of the wind, the wind must be setting steadily in the direction of Teddy and Hiram for November 5.

▽ ▽ ▽

Peace and the Naval Program.

SOMEONE sends me a copy of the *Daily Tribune* with this head line marked: "Colonel Raps Opposition to Naval Program." Alongside of it was attached the little For-World-Peace item clipped from *Nautilus*. Evidently the sender thinks that the For-World-Peace statement is incompatible with the Colonel's naval program.

Not at all. If we need battleships to maintain peace, let us have them, as long as we need them. But the time will surely come when battleships will be turned away from the uses for which they were designed. It is the Rising Generations, the children who are coming into the world, for whom and through whom the world will gain universal peace.

As we outgrow the use of battleships for battle, we want them turned into the avenues of world education for the benefit of the rising generations.

The little FOR-WORLD-PEACE statement represents an ideal. Nobody expects us to suddenly realize that ideal. Nor do we expect to fight everyone who differs with us in regard to its advisability.

The ideal will realize itself, all in good time.

To hold the ideal in mind and in print is the chief necessity.

As long as large navies are necessary we must have large navies, but in due time we shall have a world agreement for peace which will make large navies an absurdity. Each nation will supply its pro rata of ships for the policing of the whole world and national navies will go out of existence.

Then will arise the question of what to do with the unused battleships. What more natural than to turn them into schools to be displaced in time by ships built especially for the purpose.

Mr. Roosevelt is accused of warlike tendencies, but recent history shows that he has done more to promote peace than any other living statesman. Besides settling the Russo-Japanese war, his record shows *twenty-four* peace treaties negotiated during his presidency. The Nobel prize was awarded him for his eminent service in the interests of world peace. And by the way, he gave away that $10,000 Nobel prize money to still farther advance the cause of peace.

▽ ▽ ▽

Socialism's Opportunity.

ON THE front cover of the *Coming Nation* for August 31, appears a cartoon which is more significant than the Socialist publishers intended. It represents a rather well-groomed young laboring man pouring "Marxian socialism acid" on a string of "Roosevelt's socialistic jewels" to test them. The string of jewels carries a head of Roosevelt with spectacles and grinning teeth.

"Marxian socialism acid" is good. Acid destroys, and Marxian socialism is bent upon destroying that which exists now. Marxian socialism demands that "the strong shall give of their strength to the weak," as Keir Hardy said in his address at Tremont Temple, but when the strong like Roosevelt and the Progressve Party accept some of the socalistic ideas and try to put them into practical use, the socialists stand off and apply their "Marxian socialism acid," instead of coming forward and working with the strong that they may together "give of their strength to the weak."

Keir Hardy gave a good address, but in two main points his ideas conflict. He demands that the working men take the government into their own hands. He insists that the working men need nothing whatever from any of the present political parties, nor from capitalism. He insists that they accept nothing from capitalism, and he asserts that all the political parties except the socialists are one and based on capitalism.

It is said that Bruere was summoned to Oyster Bay for a conference with Roosevelt, that the new party might adopt all practical measures for relief of the working men and women.

And yet when Roosevelt and the Progressive Party adopt as many of these ideas as they can and pledge themselves to push them through into legislation and practical use, the socialist leaders like Hardy stand off and apply "Marxian socialism acid" instead of standing in and applying VOTES.

It is just this sort of inopportunism, of impracticalness, which prevents the Socalistic Party making greater progress in this country. Its leaders place great stress upon the working *class* as opposed to the capitalist *class;* and they are determined that nothing can or shall be done by anybody outside the working *class.* Rather than let the strong Progressives have the glory of giving the working people the half loaf now, they destroy their votes with "Marxian acid" and leave a few more millions of their weakest members to starve, waiting for the whole loaf that must come too late.

In other words, the strong socialist leaders refuse "to give of their strength to the weak" NOW, lest they help the Progressives and Roosevelt to a little glory.

This looks like the selfishness of the strong, sure of their own half loaves, regardless of their neighbors in the bread line.

If socialism ever comes into use in this country it will be through co-operation of labor with capital. And it will be distinctly due to the work done by Theodore Rooesvelt and the Progressive Party in this campaign.

Let the socialists put up their acid and come forward with their votes. This is a place where an ounce of opportunism is worth a pound of acid and destruction.

Did you note that in Vermont the socialist party showed a great loss of votes? That is significant of the true state of affairs, that really wise socialists are better opportunists than acidists. Evidently the people in the socialist party are wiser than their leaders, and are voting with the Progressives.

The Progressive Party affords an op-

portunity for every man in this country to help make the machinery of real rule-of-the-people, without which no kind of socialism can ever come into being.

There are occasions when even a half loaf is better than none; when lack of co-operation means present destruction to the weakest and future defeat to the stiff necked.

▽ ▽ ▽

The Way of True Love.

NO woman can thoroughly know and understand a man until long after she is married to him.

Before that she merely attributes to him all sorts of virtues which may or may not be really his.

And one can love only that which one knows and understands and pronounces good.

I am inclined to believe that every human being has a suitable mate somewhere in the universe. And I am quite sure that when all individuals find and understand and express themselves fully, mates will be drawn toward each other as unerringly as the needle toward the pole.

I am very positive that the only sure road to finding your own is to find YOURSELF, and express yourself in truth and love. The rest you need never worry about.

The law of attraction brings you your own unerringly—EXCEPT as you insulate yourself by bearing false witness in regard to your true real self.

In other words, if you express hate and resentment and revenge and resistance, you insulate yourself so that the law of attraction—which is love—cannot bring to you the beautiful things which are your own true self. Find your true self and grow free in the expression of your true self. Then you won't have to worry about whether "your love is returned," or not; or whether your own will come to you, or not.

The true way to find your mate is to find yourself and express yourself.

And age has nothing to do with it. Love is the oldest thing in this world as well as the youngest, and it not only laughs at locksmiths, but it shines through old age and ugliness.

▽ ▽ ▽

Self Discipline.

NEVER mind how much your mind reverts to other things when you are going into the Silence. Just bring it back *gently*. No matter how poor your success, be neither discouraged nor elated. Simply *keep practising*. Fifteen minutes a day for a year will perform absolute miracles in self discipline. But the same number of hours put in at hit and miss periods, an hour one day and nothing at all the next, etc., will accomplish very little. It is the rhythm, the regularity, the keeping everlastingly at it, that disciplines the self and frees the senses from attraction and repulsion and its consequent delusions and ineffectualities.

When you first begin such a practice you do it much more successfully than you will *appear* to do it later. But it is practice, the steady pegging away day in and day out, that really does the work of disciplining the self to the uses of the spirit.

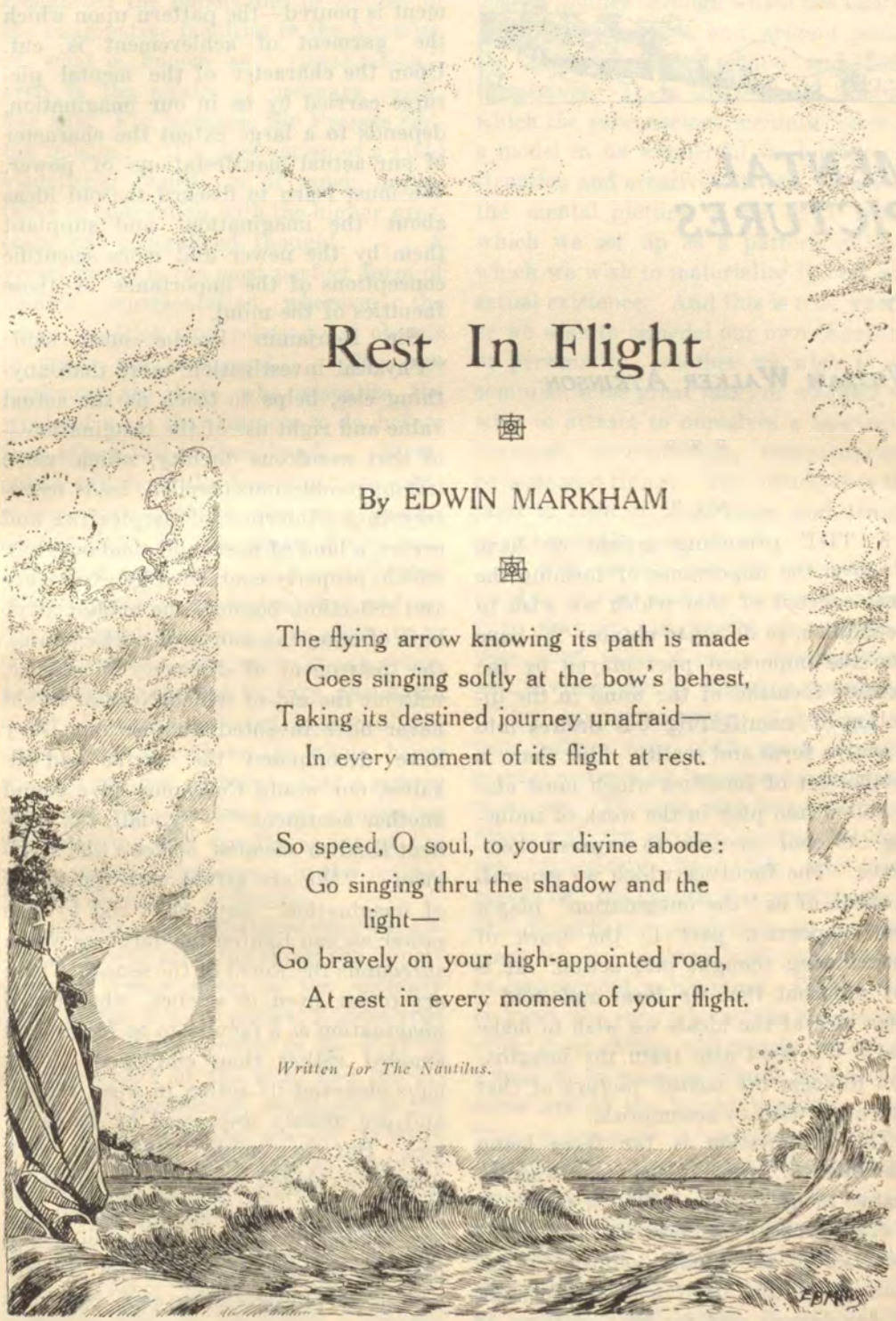
Rest In Flight

By EDWIN MARKHAM

The flying arrow knowing its path is made
Goes singing softly at the bow's behest,
Taking its destined journey unafraid—
In every moment of its flight at rest.

So speed, O soul, to your divine abode:
Go singing thru the shadow and the light—
Go bravely on your high-appointed road,
At rest in every moment of your flight.

Written for The Nautilus.





MENTAL PICTURES

BY

WILLIAM WALKER ATKINSON

▽ ▽ ▽

No. 3.

IN THE preceding article we have seen the importance of forming the ideal concept of that which we wish to accomplish, to do, or to obtain. We have seen the important part played by the ideative faculties of the mind in the direction of manifesting our desires into objective form and reality. But there is another set of faculties which must also be called into play, in the work of inducing the soul energies to express themselves. The faculties which we generally speak of as "the imagination" play a very important part in the work of transmuting thought into action. It is not sufficient that we form and hold a clear idea of the ideals we wish to make real. We must also train the imagination to form *the mental picture* of that which we wish to accomplish.

The imagination is far from being the fanciful, unreal, visionary faculty that so many persons believe it to be. It is really one of the most efficient set of faculties in the human mind. So far from contenting itself with the forming of day-dreams and fanciful pictures of what never can be, it, when properly used, is the mould or matrix into which the material of action and accomplishment is poured—the pattern upon which the garment of achievement is cut. Upon the character of the mental pictures carried by us in our imagination, depends to a large extent the character of our actual manifestations of power. We must learn to discard the old ideas about the imagination, and supplant them by the newer and more scientific conceptions of the importance of those faculties of the mind.

Sir Benjamin Brodie once said: "Physical investigation, more than anything else, helps to teach us the actual value and right use of the imagination—of that wondrous faculty, which when left to ramble uncontrolled, leads us astray in a wilderness of perplexities and errors, a land of mists and shadows; but, which, properly controlled by experience and reflection, becomes the noblest attribute of man, the source of poetic genius, the instrument of discovery in science, without the aid of which Newton would never have invented fluxions nor Davy have decomposed the earths and alkalies, nor would Columbus have found another continent." Tyndall, the eminent English scientist, makes a like statement: "We are gifted with the power of imagination," says he, "and by this power we can lighten the darkness which surrounds the world of the senses. There are tories, even in science, who regard imagination as a faculty to be feared and avoided rather than employed. They have observed its action in weak vessels, and are unduly impressed by its disasters. But they might with equal truth point to exploded boilers as an argument against the use of steam. Bounded and conditioned by co-operant reason, imagination becomes the mightiest instrument of the physical discoverer. Newton's passage from a falling apple to a falling moon, was at the outset, a leap of the imagination."

The most advanced psychologists have recognized the importance of the use of the imaginative faculties in the direction of what is known as "visualization," even in the affairs of ordinary every-day life. For instance, Sir Francis Galton tells us: "The free action of a vivid visualizing faculty is of much importance in connection with the higher processes of generalized thought. . . . A visual image is the most perfect form of mental representation wherever the shape, position and relations of objects to space are concerned. . . . The best workmen are those who visualize the whole of what they propose to do, before they take a tool in their hand. . . . Strategists, artists of all denominations, physicists who contrive new experiments, and, in short, all who do not follow routine, have need of it . . . .A faculty that is of importance in all technical and artistic occupations; that gives accuracy to our perceptions, and justice to our generalizations; is starved by lazy disuse, instead of being cultivated judiciously in such a way as will, on the whole, bring the best returns. I believe that a serious study of the best means of developing and utilizing this faculty is one of the many pressing desiderata in the yet unformed science of education."

What the above mentioned emmient authorities have said regarding the importance of visualization in the ordinary sense of the term, is even still more true of the use of the faculty in the work of the expression of the soul, and the attracting of conditions, as taught in the newer school of mental science. If there is one particular truth held to firmly by the advanced mental scientist, it is that one which teaches the importance of forming and holding correct mental pictures. This is what the older mental scientists meant by the term: "Holding the thought." They really meant: *holding the mental picture* of the thing which we seek to be, do, or secure. It is this mental picture through which the Law of Attraction operates, and around which the attracted things shape and form themselves. It is this mental picture which the subconscious mentality uses as a model in its wonderful work of reconstruction and creative activity. In short, the mental picture is the ideal model which we set up as a pattern of that which we wish to materialize in real and actual existence. And this is true whether we wish to remodel our own character or personality; whether we wish to accomplish some great task; or whether we wish to attract to ourselves a new environment, surroundings, circumstances, persons and things. The principle is the same in each of these cases, and always operates in the same way.

So true is the relation between the mental picture and the material condition, that we can nearly always get a very good idea of one's circumstances and environment by knowing the nature of his mental pictures. Likewise, we may make a very good guess at one's mental pictures by knowing his environment, etc. The man who keeps his mind filled with the gloomy pictures of failure, dishonesty, bad luck, and other breeds of "the glooms," is pretty sure to find himself surrounded by an environment in exact accord with the pictures he has painted in his mind. On the other hand, the men who attain and accomplish great things will nearly always be found to be persons whose mental pictures are of the bright inspiring kind. This is no mere coincidence—it is the working of a great psychological and metaphysical law. Like attracts like in the world of thought, and thoughts have a peculiar way of transmuting themselves into material things. We attract to ourselves the things in accordance with our mental pictures.

Take the whole body of the teaching

of mental science, and you will find that it is grouped around this idea of correct mental picturing. What does the Law of Attraction use as its model, if not the pictures carried in the mind? What constitutes the differences in the "mental atmospheres" of persons, if not the character of the mental pictures? What is the distinguishing difference between the person who knows just what he wants, and the one who does not, if it is not a matter of the degree of the clearness of the pictures in the minds of the persons? I tell you, that the whole teaching of mental science is grouped around this one central point—*mental pictures.* Our mental pictures arouse our desires; our desires cause our will to spring into action; and our will operates in many ways, some of which are well understood and others are not so well understood by the average person. Our mental pictures are the patterns upon which we are cutting the garments of our life—the mould into which we are pouring the raw material of the universal energy. Is it not clear that we should entertain only such pictures as will best serve our purposes, and which when materialized will give us the greater happiness and satisfaction? And yet, how few are doing this. The majority of us are entertaining the gloomy pictures of the things we fear, rather than the bright pictures of the things we hope and long for. Better begin today and change your mental art gallery. Hang bright pictures in your mind. Throw the old gloomy ones out of the window.

The modern mental scientists would do well to borrow a leaf from the book of experience of the ancient students of what was then called "mental alchemy." These old occultists laid great stress upon the formation of clear, strong mental pictures by means of the imagination, as an aid in bringing about the material conditions they wanted. They would anticipate the happening of the hoped for future event by creating as strong and clear a mental picture as possible of the event. If they wished to create a better environment for themselves, they would begin by picturing that environment in their mind, and by frequent repetition strengthening the mental pattern so obtained. By pouring into that pattern the spirit of strong desire and earnest expectation, they would gradually clothe the mental framework with material reality. In the same way they would picture themselves as accomplishing the achievements upon which their aspiration was set, and would thus set into operation the mental machinery which would in time bring about the desired result.

The short rule in the matter is: *picture in your mind the exact conditions which you wish to become real;* see the thing as you wish it to be; strengthen the picture by frequently bringing it up before the mind's eye; and vitalize it by flooding it with a constant stream of strong desire-force. At the same time, steadily refuse to entertain the mental pictures of conditions which you do not wish to occur. Avoid dwelling upon the things you fear, lest "the thing that I feared hath come upon me."

It will pay you to cultivate this art of effective mental picture making. You will find that not only will it work in the direction of actual demonstration according to mental science laws; but that it will also give a clearness to your mind in the direction of showing you just what you really want, and the best way to accomplish it. It will help you to form a clearer idea of that which you wish to accomplish; and to make a stronger and clearer ideal. There are but few of us who are able to create a strong *abstract* ideal. We need to see it in actual form. We may dream about

wanting this thing or that thing, but the spring of action is not released until we actually *see* some one else doing the thing, or having the thing we want. We are all more or less from Missouri—we need to be shown. And the best way to show our subconscious self just what we want is to provide it with clear and strong mental pictures.

Just imagine that the subconscious mind has no means of knowing what you want, except by means of the mental pictures you show it. Proceed upon this hypothesis, and you will see that in order to get the subconscious mind enlisted in your behalf you must picture to it very plainly just what you wish it to accomplish. Imagine also that the subconscious mentality is like a good fairy who is willing and able to aid and help you, but who needs merely to be *shown* what is required of it. If you will proceed upon these two suggestions, you will find yourself well on the way toward accomplishment by means of mental science. It is not necessary to go into theory at this place—these are "how to do it" articles, having little or no theory in them.

But, one word more in conclusion. Do not make the fatal mistake of becoming a mere day dreamer. Remember, your mental pictures are not to be mere idle day dreams, but are really the creation of mental patterns which you intend shall be materialized in reality. The mere dreamer accomplishes nothing—neither does the man who has no imagination or mental creative power. A nice combination of imagination and will is required to gain the prizes of life. Make clear mental pictures—and then follow them up with work, action, courage, hopefulness, and faith. "Hold the thought, and hustle," is the keynote. Holding the thought without hustling is not apt to materialize much—neither is hustling without holding the thought. Do you see?

To those who may smile at the ideas set forth herein, I would say: Throw aside your prejudices. Look around you a little. Go over the list of the persons you know who have really achieved anything worth while in any walk of life. Look into their characters as known to you—you can judge only by the outside, of course, for you cannot look into their minds, but the outside look will suffice for the purpose. Now, honestly, can you say to yourself that there is a single one of the successful persons whom you do not believe is possessed of the creative imagination—that is, the imagination which is constantly looking a little ahead of the immediate hour, and which is mentally picturing that which the person hopes to materialize in reality shortly after? Is it not true that the world's successful people have this great faculty of creative imagination well developed. On the other hand, look at the mass of people sticking in the ruts of life. They are so devoid of the creative imagination that they are apt to sneer and revile those who do possess it.

I tell you, friends, the people who do things are the persons who first *see* things. The mental pattern must precede the material accomplishment. This is not only a law of practical psychology, but is also an axiom of occult metaphysics—and from the same reason. The practical business man of today pursues the same plan as that taught and practiced by the mental alchemist of old—and with similar results. First the pattern—then the product; first the mental mould, then the material objectification. Think over this a little—and then make use of it.

YOU have not fulfilled every duty unless you have fulfilled that of being pleasant.

—*Charles Buxton.*



THE WORRY HABIT

BY

ORISON SWETT MARDEN

▽ ▽ ▽

"SOME people bear three kinds of trouble—all they ever had, all they have now, and all they expect to have," says Edward Everett Hale.

It is a pitiable thing to see vigorous men and women, who have inherited god-like qualities and who bear the impress of divinity, wearing anxious faces and filled with all sorts of fear and uncertainty; worrying about yesterday, today, tomorrow—everything imaginable.

Is it not unaccountable that people who know perfectly well that success and happiness both depend upon keeping themselves in condition to get the most possible out of their energies should harbor in their minds the enemy of this very success and happiness?

The worry habit ruins health, shortens life, and paralyzes efficiency. Many a strong man is tied down, like Gulliver, by Lilliputians—bound hand and foot by the little worries and vexations he has never learned to conquer.

A troubled brain cannot think clearly, vigorously, logically. Worry clogs the brain and dulls the thought.

Worry has disqualified many a man from paying his debts by sapping his energy, ruining and impairing his productive capacity.

No man can utilize his normal power who dissipates his nervous energy in useless anxiety. Nothing will sap one's vitality and blight one's ambition or detract from one's real power in the world more than the worrying habit.

Work kills no one, but worry has killed vast multitudes. It is not the doing things which injures us so much as the dreading to do them—not only performing them mentally over and over again, but anticipating something disagreeable in their performance.

We borrow trouble; endure all our lives the woe of crossing and recrossing bridges weeks and years before we come to them; do disagreeable tasks mentally over and over again before we reach them; anticipate our drudgery and constantly suffer from the apprehension of things that never happen.

I know women who never open a telegram without trembling, for they feel sure it will announce the death of a friend or some horrible disaster. If their children have gone for a sail or on a picnic, they are never easy a moment during their absence; they work themselves into a fever of anxiety for fear that something will happen to them before they return.

Many a mother fritters away more energy in useless worry for her children, in nervous strain over this or that, than she uses for her daily routine of domestic work. She wonders why she is so exhausted at the close of the day, and never dreams that she has thrown away the greater part of her force.

"There!" exclaimed a lady who was visiting a friend, who lived a hundred miles away from her own town, "here I am laughing and chatting with you as if I hadn't a care in the world, when I ought to be worrying about my children at home."

"Why 'ought?'" asked the friend.

"They may be in danger," was the reply. "Susie is so apt to have croup if she gets her feet wet, and she's always getting them wet, and Charlie is bound to go skating, this weather, and I'm afraid the ice isn't strong."

"But," reasoned the friend, "if Susie had the worst croup imaginable, and Charlie were already under the ice, your worrying would do no good. And the likelihood is that nothing of the kind has happened, or will happen, for expected evils never arrive."

"Well, you are probably right," returned the mother, "but it seems heartless not to worry."

It is a positive fact that, with nearly every individual, the worry habit has become so confirmed, that to him or her it seems heartless not to indulge it.

"Worry and Fret were two little men
That knocked at my door again and again:
'Oh, pray let us in but to tarry a night,
And we will be off with the dawning of light.'
At length, moved to pity, I opened the door
To shelter these travelers, hungry and poor;
But when on the morrow, I bade them adieu,
They said, quite unmoved, 'We'll tarry with you.'
And deaf to entreaty and callous to threat,
These troublesome guests abide with me yet."

The secret of achievement is concentration. Worry is fatal to mental concentration and kills creative ability. The mind of a Webster could not concentrate when filled with fear, worry, or anxiety. When the whole mental organism is vibrating with conflicting emotions, efficiency is impossible. The real suffering in life is not so great, after all. The things which make us prematurely old, which wrinkle our faces, take the elasticity out of our step, the bloom from the cheek, and which rob us of joy are not those which actually happen.

A worrying woman once made a list of the possible unfortunate events and happenings which she felt sure would come to pass and be disastrous to her happiness and welfare. The list was lost, we are told, and to her amazement, when she recovered it, a long time afterwards, she found that not a single unfortunate prediction in the whole catalogue of disasters had been realized.

Is not this a good suggestion for worriers? Write down everything which you think is going to turn out badly, and then put the list aside. You will be surprised to see what a small percentage of the doleful things ever come to pass.

The most deplorable waste of energy in human life is caused by the fatal habit of anticipating evil, of fearing what the future has in store for us, and under no circumstances can the fear or worry be justified by the situation, for it is always an imaginary one, utterly groundless and without foundation.

One of the worst forms of worry is the brooding over failure. It blights the ambition, deadens the purpose and defeats the very object the worrier has in view.

"Why fret thee, soul,
For things beyond thy small control?
Do but thy part, and thou shalt see
Heaven will have charge of these and thee.
Sow thou the seed, and wait in peace
The Lord's increase."

Fear and worry make us attract the very things we dread.

An actress renowned for her great beauty has said: "Anybody who wants

to be good looking must never worry. Worry means ruination, death and destruction to every vestige of beauty. It means loss of flesh, sallowness, tell-tale lines in the face, and no end of disasters. Never mind what happens, an actress must not worry. Once she understands this, she has passed a milestone on the high road to keeping her looks."

Worry not only makes a woman *look* older, but also actually *makes* her older. It is a chisel which cuts cruel furrows in the face. I have seen a face so completely changed by a few weeks of anxiety that the whole countenance had a different expression and the individual seemed like another person.

Is it not strange that people will persist in allowing little worries, petty vexations, and unnecessary frictions to grind life away at such a fearful rate that old age stares them in the face in middle life? Look at the women who are shriveled and shrunken and aged at thirty, not because of the hard work they have done, or the real troubles they have had, but because of habitual fretting, which has helped nobody, but has brought discord and unhappiness to their homes.

"You ask how I came to get rid of the worry habit," said a merry-faced woman. "Well, I always did have a prejudice against wasting time, or strength, or nerves on something which doesn't amount to anything, and, after a long and elaborate experience in worrying, I found out that the things which most nearly broke my heart, (in anticipation,) ruined my temper, wrecked my peace, and alienated my family and friends, were, in ninety-nine cases out of a hundred, the things which never happened! As I couldn't be prepared for the real trouble, I gave all worrying the go-by, and you cannot imagine what a difference it makes! Why, I am a new and delightful stranger to myself without my haunting double worry. But he will never be admitted again, for without him my heart is not only lighter, but purer, my head is clearer, my body is stronger, and I'm twice the woman I was with him."

"There is always a black spot in our sunshine," says Carlyle; "it is the shadow of ourselves." Get out of your own light.

To keep ourselves perfectly free from our worry enemies, everything we do must be done sanely. No matter how honest we may be or how hard we may try to get on, if we are not sane in our eating, in our exercise, in our thinking, in our sleeping and living generally, we leave the door open to all sorts of trouble. There are a thousand enemies trying to gain entrance into our system and attack us at our vulnerable point.

If you never accomplish anything else in life, get rid of worry.

Nothing else will so quickly drive away worry as the habit of cheerfulness, of making the best of things, of refusing to see the ugly side of life.

When you feel fear or anxiety entering your thought, just fill your mind instantly with courage, hope and confidence. Refuse to let any enemies of your happiness and success camp in your mind. Drive out the whole brood of vampires.

You can kill worry thoughts easily when you know the antidote; and this you always have in your mind. You do not have to go to a drug store or a physician for it. It is always with you—always ready. All you have to do is to substitute hope, courage, cheerfulness, serenity, for despondency, discouragement, pessimism, worry. Opposite thoughts will not live together. The presence of one excludes the other.

Are we not convinced that a power beyond our control runs the universe, that every moment of worry detracts

from our success capital and makes our failure more probable; that every bit of anxiety and fretfulness leaves its mark on the body, interrupts the harmony of our physical and mental well-being, and cripples efficiency, and that this condition is at war with our highest endeavor?

Every time you catch yourself worrying or fretting or being anxious, unnaturally straining and striving and resisting, just pause for a few moments and say to yourself, "This is not living the life of an intelligent, thinking being, not the life of a real man. It is just the bare existence of an ignorant man who has never tasted the joys of normal living, broad existence."

No matter what your need is, put it into the hands of faith. Do not ask how, or why, or when. Just do your level best and have faith, which is the great miracle worker of the ages.

Chronic worriers are always deficient in faith. The man who has a vigorous faith that a power infinitely wiser than he is directing and guiding the affairs of the universe, and that everything is progressing towards the grand consummation of the omniscient, omnipotent Planner, that all discord of every kind will ultimately be swallowed up in harmony, that truth will finally triumph over all error, that everything in the universe, however it may seem to be contradicted, is tending towards the final consummation of a race-plan so superb, so beneficent, so magnificent, that no human mind could comprehend it—such a man does not worry.

When disappointments, losses, reverses, catastrophes, come to him, his mental balance is not disturbed, because his faith looks beyond misfortune and sees the sun behind the clouds, the victory beyond the seeming defeat. No matter what happens, he knows that "God is in His heaven and all's right with the world."

"Don't worry. Fortune is a dame
You have to woo with smiles.
Whate'er her mood, you must not blame
Nor criticise her wiles.
Trust God in shadow and in sun,
And luck will come your way,
But never, since old Time begun,
Has worry won the day."

THE MESSAGE OF "NAUTILUS"

BY KATHERINE PARKER THORE

BLACK gloom was in the heart of me, and grief and fear as well;
I was reaching out and praying for the gleam,
And I found it—oh, my brothers, in this symbol of the shell;
"Joy is man's God-given right, sorrow's but a dream."

Like water in the desert, or candles in the night,
The New Thought set the old thought gleaming fair,
From out my self-made darkness, up into the light
The printed pages made a shining stair.

NOT IN VAIN

BY JOHN E. DOLSEN

TO break new pathways through the realms of thought,
To dare to live the dream that fires the brain,
To strive the impossible to achieve, with naught
But one's own soul for guide, is not to live in vain.

THERE are two good rules which ought to be written on every heart. Never believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it.

—*Henry Van Dyke.*



THE POWER OF THE SPIRIT

BY

HORATIO W. DRESSER

▽ ▽ ▽

What We May Gain by a Study of Scenes in the Past that Exemplify Powers Which We Would Acquire—The Power of "The Holy Spirit"—The Consciousness of the Spirit—How Men and Women Become One in Interest When They Admit Spirit into Their Consciousness—Attitude of Responsiveness to the Divine Life.

▽ ▽ ▽

WHEN WE turn to the impressive scenes of scriptural times which stand out because of the great powers they typify, we are apt to idealize the past to the neglect of the men and the opportunities of the present. It is easy to believe in the signs and wonders of a distant age, to hold that there was a time when man communed with God directly. The golden age is never present, but either dawned when life was simpler and men were innocent, or will come in the future when human nature shall be greatly changed. We seem unable to bring ourselves to the point where we see in the living present as much that is sacred, ineffable and true as in those blessed times when the chosen ones are said to have walked with God, implicitly obeying His will.

It is not then in the spirit of laudation of the past that the reader is invited to consider a number of scriptural scenes, but because we are aided in our efforts to win the highest goal by placing ourselves in imagination in scenes which exemplify powers which we would acquire. The kingdom of God is here now in fullness and glory, for those who have eyes. There is life and guidance for all who through a change of attitude makes themselves ready to receive. It is the life that now is which is significant, however much importance we assign to a revelation which gives the clue. What is needed is the quickening which shall enable us to read the message of life as it writes its wisdom in our experiences today.

With these points in mind, let us turn to those scenes mentioned in the Book of Acts which were so memorable in the lives of the first followers of Christianity. We read that people were so filled with the Holy Spirit that they "began to speak with other tongues, as the Spirit gave them utterance." Again, we read that "the multitude of them that believed were of one heart and soul, and not one of them said that aught of the things which he possessed was his own; but they had all things common . . . . For neither was there among them any that lacked . . . . and distribution was made unto each, according as any one had need." The apostles "spake the word of God with boldness." Wonders and signs followed, works of healing resulted, and the Holy Spirit was given through the laying on of hands. Then comes the deeply suggestive statement that even while "Peter spake these words, the Holy Spirit fell on all who heard the word" (Acts, x : 40).

Whatever the speaking with tongues may have meant, we may interpret it as the unhampered expression of the great consciousness of the Spirit which stirred within that faithful multitude. That

works of healing and other impressive consequences should occur we may take as matters of course. For the prime fact seems to have been that the gates of receptivity were wide open; the Spirit was admitted into the whole individual. Hence the usual restrictions and limitations were forgotten. Each expressed himself according to his gifts. As the Spirit was one and included all, so men and women were one in interest and conduct.

The apostles gave the clue to the multitude by their fidelity, unity of purpose and work, because their hearts were "right before God," because they were "full of grace," and because, as was said of Stephen, they "looked steadfastly up into heaven." Again, they led the way by obediently following the angel guidances which were made known at critical junctures, by going forth to meet suffering or undergo imprisonment with the same faith that strengthened them when addressing the multitude.

Consider how deep and compelling must have been the realization of the Spirit's presence on the part of those who thus took the lead. Consider, too, the eagerness, the absorption in one interest which must have characterized those who listened, on whom the Holy Spirit fell because they really heard the Word. There must have been a unity of thought, will, and deed seldom equalled.

In what does the fullness of life consist? What does it mean to give ourselves in entire obedience to the Divine Spirit? We know that Jesus took the little child as a symbol of heavenly receptivity, and that He chose as His followers men from the common walks of life. But we are apt to forget that He was especially compassionate to those whom the world most sternly condemned. It is incumbent on us to make new estimates of life and of human nature if we are to realize what this plenitude means. We know, too, that the New Testament declares God to be love, that Jesus emphasized love above all else. But have we an idea of love such that we open wide the gate and let it flow through us into the hearts of men?

In these striking passages we find that the social emphasis is everywhere paramount. It is what the entire multitude of men and women respond to that is worthy of record, "And the multitude of them that believed were of one heart and soul." "Day by day," it is recorded, "they continued steadfastly with one accord in the temple .... they did take their food with gladness and singleness of heart, praising God." The disciples moved about among the various groups not as individuals with separate purposes but as one man, disinterested, eager, responsive. If condemned, imprisoned or stoned, they met persecution in quietness, forgiving their enemies. Hence their followers were more and more impressed, while they themselves were "filled with joy and the Holy Spirit." Their one interest is to carry to Jew and Gentile alike the glad news of Jesus' teaching.

As we read these impressive records we realize how remote, individual, subjective and critical we have become since those times, how difficult it would be for us to yield ourselves so that as one person we might be swayed by the teaching and influence of an apostle of the Spirit. We disbelieve some of the works that were wrought, we are doubtful about the signs that followed, or the rescuing of an apostle from prison when all the doors were locked. Paul's conversion is reduced to an inner consciousness or change of heart on the part of Saul, the persecutor. Is it possible for us to have any sort of experience corresponding to this realization of the Holy Spirit? Can we ever again yield ourselves to the fullness of the incoming

life so that with one accord we shall respond with all that we possess?

The prime difficulty seems to be that we have become so exclusive, we have raised distinctions around the entire horizon of the Christian life. We think we must have the right terminology, the proper modes of worship in appropriate places, led by duly appointed officials who zealously guard all the conventions, preserve and defend the letter of the faith. Within our social life we have set apart certain times for ecclesiastical observances, while the remainder is given to worldliness. Within human nature we have separated certain faculties or experiences, as if God had no access to the rest of our selfhood, and even this carefully distinguished spiritual nature of ours is subject to authority and covered over with presuppositions. In our day this process of exclusiveness has gone even farther with those who have become purely naturalistic, who no longer believe in a higher order of being, or even in God save so far as the divine life may be identified with cosmical forces.

Extremes come together, nevertheless, and we have people in our day who have thrown down all distinctions, for whom everything is good, who tend towards the vaguest kind of Oriental pantheism. For these the fullness of life appears to consist in opening wide the gates in complete acceptance of every prompting in human nature, every belief which men inculcate. That is, this seems to be their attitude. But examine their beliefs a little more closely and you find that whether Christian Scientists, socialists, communists, or Whitmanites, these disciples of the universal have as many and as pronounced likes and dislikes as the rest of men.

The socialist of whatever stamp is in some sense a vigorous reactionist, heartily disliking the present social order, the trusts, the plutocrats, the aristocrats, and nearly all others in power. The communist pretends to be free, but he wants license to do as he likes, whenever he feels like it, and you are wrong if you call attention to any accepted moral standard. The Whitmanite is really a lover of those whom society condemns, not of universal humanity. He, too, is a violent reactionary. Thus as in history generally mere universalism either breeds sensuality or becomes so very general that it gives up as much as or more than it accepts. To reject all standards is necessarily to adopt another, howbeit the new criterion may indicate degeneration.

If we turn to the utterance and deeds of Jesus, comparing them with those of most men, we find indeed that for the most part He scatters distinctions while others rear them. Students of the Gospel have found it difficult all through the ages to state what the Master meant because any one else could quote texts and lay claim to teachings in behalf of a view apparently as well founded. The remarkable fact is that every man may prove his doctrine by appealing to Jesus, every sect can claim him. Jesus mingles with all classes, addresses or includes them all in His references, and in His works He turns from the healing of the sick to the forgiveness of sins as if there were no difference. Plainly, He intended His teaching to apply to all, and to bear fruit in the conduct of all. Still, there is reason for believing that He favored the down-trodden and the rejected. Apparently the merely universal people are not wholly wrong in laying special claim to him.

But, we naturally ask, were the Christian fathers wrong in laying the foundations out of which Christian theology has grown? Is the teaching of Jesus vague and general like pantheism? We need not look very far to discover that

while Jesus indeed welcomed every sort of man who was ready, who had faith, or had been rejected, His teachings are clear-cut and incisive. The fullness of life is therefore twofold. In heart, in attitude, Jesus is outgoing, compassionate, loving to all; He forgives to the last limit; He gives without stint, sacrificing Himself to His cause. In the same spirit His disciples, and later the apostles, give and forgive, enduring persecution and denying themselves. This is as true of Paul, who is more intellectual in type, as of those in whom the emotions are in the ascendant. But there is a great difference between the Christian attitude towards a soul in need and the doctrine which must make its way amidst a confusion of tongues. Jesus responds to those whose faith is strong, He enters the towns where faith prevails, goes where He is sent, utters the word He is bidden to speak, pursuing to the end the purpose for which as the Son of God He believes He came into the world. He neither forgives sins, nor heals diseases; He neither teaches at random nor is He in His comings and goings prompted by the feeling of the moment; always He carries out what He believes to be the divine plan, thereby accomplishing what was foreseen. His followers, grasping the principle, do their best to carry it out, as one learns by everything that is recorded in Acts. They believe themselves directed either by the Master Himself, by the Holy Spirit, or by the angels whom the Master sent. Paul, in his letters to various groups among the faithful, no doubt believed that in every way he was carrying out the spirit of his Master by carefully stating the Christian faith, also by indicating all sorts of beliefs and practices which were to be guarded against. One cannot help believing that a precise system is involved in the utterances of Jesus, that there is a true interpretation to be put upon His words. This interpretation may indeed be universal in a good sense of the word, but only because it is so explicit that it shows how a partial truth is corrected and fulfilled, while other beliefs are almost wholly rejected.

The little child is taken as symbolical of heavenly receptivity because its purity and responsiveness of heart typify the inmost attitude of implicit acceptance, but the child is not made typical of life's fullness. Mary Magdelene may well be typical of this same unqualified responsiveness; since she yielded all in her sin, when touched by the spirit she now as fully gives herself to the new life. Yet this does not mean that the harlot is the true angel. There is hypocrisy to be detected, the false prophet to be disclosed. There are any number of subtle temptations to be met. These, together with the persecutions to be encountered, require the strength and courage of mature thought and will.

The attitude of complete responsiveness consists of a number of elements corresponding to the manifoldness of human nature and the complexity of human life. First, there is the divine life in its universality, environing the hearts and minds of men. Within the compass of its wisdom all the needs, events, and goals of human life are included in such wise that all are members one of another. But within that same wisdom the guidances that pertain to the individual are also included, hence the prayerful soul discovers not the divine providence in general but the guidance which applies to the hour. Full responsiveness means that one feels a new sense of life, a consciousness of the living presence. Thus the Spirit becomes real and concrete for the individual, the individual

realizes its power for himself, the gospel becomes a living revelation.

Again this responsiveness brings a new consciousness of love, not in a merely general sense, but with reference to specific opportunities at hand. General it is in a sense, since it draws us closer to all our fellows. Yet just because we have yielded ourselves thus fully to the Spirit, ready to express whatever is called out that may be for another's good, this love will assume different forms on different occasions, according to the individual needs.

We often miss this point. We say that love is love, that there is nothing more to say. But the divine love is also wisdom, hence selective, precise, both purposive and dynamic. A more interior or heavenly vision would reveal laws and connections of which we know nothing. Could we see these hidden powers we should know why all things work together, why apparent coincidences take place, why people are drawn together. The inmost providences would be seen applying to the essential needs of men in the long run, hence bestowing many an experience on man which would seem remote from the divine love. To be willing to be God's agent in carrying the fullness of life to another would surely imply a readiness to say and do much that we would not ordinarily associate with the divine love, for it would call forth words that would strike home, conveying power that would touch and stir. No one can be interiorly open to receive and express the highest and best for another's good, while at the same time insisting on a standard of personal expediency. This love because inner and heavenly is specific in the extreme, revealing an impressive correspondence between the other's intimate need and the words or deeds called forth to meet it.

IT IS always well to remember that oftentimes we are best served when we do not get what we want. You remember how Theodore Roosevelt tried to escape from the vice-presidential nomination in 1900. He was governor of New York and wanted to be renominated. Senator Thomas C. Platt, the big boss, wanted him out of the state. The machinery was set in motion and Roosevelt, struggling against organized force, was made vice-president at the Philadelphia convention. You know the rest. McKinley was shot and Roosevelt became president. Perhaps the forces that are taking you away from what you desire are carrying you to a position of greater power. Our wisdom is never shown to better advantage than when we believe that the Chief Executive knows what is best for our development and accept all His decisions, with the the greatest of all prayers, "Thy will be done."
—THOMAS DREIER in *Character*.

THE HERITAGE

BY GRACE MACGOWAN COOKE

I HAVE had a dream in my darkness, a vision of want and sin;
The morning could not dispel it—it waited the light within.
But when through my soul that splendor, welled up to show the way,
The mists of error vanished, the night was as the day.
I knew mine ancient lordship of air and sea and land,
And remembered when earth was builded, how I stood at God's right hand.

JUST BE YOU

BY ARTHUR WILLIAM BEER

YOU'VE striven hard your life to mould
Like some great sage's life of old,
And bitter failure had to rue—
Now just be YOU.

Unique are you 'mongst all the race;
No other one can fill your place.
Your faith in God and self renew—
And just be YOU.

In terms of life translate your dreams,
Led by the light that inward streams.
With fear-free mien your way pursue—
Since you are YOU.



PRACTICAL PSYCHOLOGY

BY

EDWARD B. WARMAN, A. M.

Author of "Psychic Science Series"

▽ ▽ ▽

ARTICLE FOUR.

PRESUMING that the members of the *Nautilus* class in the New Psychology have already mastered the principles thus far inculcated and have become familiar with the two keys or numbers of the psychological combination, we shall continue our study by considering the six remaining ones in their regular order.

3. PASSIVITY. In all my experience with classes I have found this one of the most difficult problems to grapple. Passivity does not mean that the mind should be a blank to the extent of non-receptivity, but on the other hand, to be exceptionably impressible when you desire to catch a passing thought. It is not necessary that you should erase anything from the tablets of memory or destroy any negatives of previous impressions, but just put in a nice clean plate for a new negative whenever the occasion demands in order to get the true spirit back of the spoken word, or better still, the unuttered thought. This so-called putting in of the plate must be done instantaneously, ready for a snapshot, not a time-exposure.

The following incident may enable you to better understand how to "let go" sufficiently for the necessary passivity. Some fishermen were driven ashore on the Atlantic coast during a very severe storm. On climbing a bluff, in one of the most desolate out-of-the-way places, they found a man living alone in a little shack, apparently very contented although no other habitation within miles. They asked him what he did to change the sameness of his life and to relieve the loneliness. To this he replied—"Oh, I just set and think, and set and think, and, sometimes, I just set."

While it is not necessary for you to go to this extreme you must command yourself sufficiently not to be objectively active on the line of thought to which you should be negative or receptive. The successful student of psychology must have such a command over himself as to be able to pass from a negative, or passive, to a positive condition at will. To make oneself habitually negative without knowing how to become positive is a dangerous thing; in fact, to become habitually negative is not desirable either as a mental or a physical condition.

When you enter an office or one enters your office, no matter how intent you may be on the business project you have in mind, you should be able to become passive at once; for only in so doing can you perceive the mental attitude of that person toward you and the business you represent.

Here is one of the most important principles to remember in order to be successful—no impression can be made upon a positive but always must it be upon a negative or passive mental condition. Even your own subjective mind, with all its power, cannot make an impression upon your own objective mind unless it is passive. (Later I purpose

showing under the subject "Premonitions" why some people receive warnings and some do not.)

Take for example the many times you have puzzled for hours or days or even longer over some difficult problem and then given up in despair. Then very suddenly when you had ceased being so objectively active, in some moment of abstraction when in the passive attitude, the solution came.

Try to recall a name or date. So long as you are objectively active (positive) in your effort you will fail; but when you "let go" and say: "Well, never mind, it will come to me when I'm not thinking of it;" then it comes. It was there all the time, in the subjective mind, but by your objective effort you closed the door against it.

Supposing, in a business transaction the other man becomes positive. Then what? Should you become passive? Certainly, and remain so until he has unloaded. Why? Because two positives clash, and in all probability, nothing would be gained. Learn the secret of being a good listener—one may listen without necessarily accepting. You are merely getting the other man's viewpoint.

4. UNLOADING. Every business man must sooner or later learn this principle of applied psychology—learn it by experience or otherwise.

I have endeavored to show in the closing of the previous lesson the importance of remaining passive when the other man is positive. You see, he is very positive in his expressions when he is "unloading," and it would not be wise for you to cross him by unloading at the same time. Whatever may be the nature of your business, although you may know more in a minute than the other man knows in an hour, however hard it may be for you to hold your peace, allow him, yes, encourage him to unload all his objections. When he has done this he will become passive and quite ready to listen to you while you become positive—forcefully, but kindly positive.

5. POSITIVENESS. Do not mistake by becoming arrogantly dogmatically or antagonistically "positive"; but, instead, convincingly so, thereby gaining his confidence. This can never be done by becoming excited, raising the voice and becoming argumentative. The more quiet you are the more he is impressed with your sincerity and with your confidence in the scheme you have to present. As like begets like, so confidence begets confidence. Here, too, is where concentration comes in—that is, not drifting from the subject in hand; not allowing any foreign subject to be introduced. Keep calm in your positive assurance; be deliberate, yet firm. Get your eye on the other man, not with a Svengali stare, but with a quiet gaze that you may know his mental attitude toward your proposition and that he may see and feel and know your honesty of purpose.

The application of this number of the combination requires tact. Listen! Tact, with little knowledge, is sometimes more efficacious than greater knowledge without tact. To illustrate: place two lamps upon a table. See that the light of one is less than that of the other. These lights represent degrees of knowledge on the same subject. Back of the lesser light place a reflector and it will be observed that the lesser light, by its reinforcement, is greater than the other. The reflector is tact. See the point?

6. IMPULSION. Do not confound the terms "impulsion" and compulsion. The latter (which is in reality will-power) may win temporarily but a reaction is inevitable, the result being repulsion. This is especially noticeable among insurance solicitors, book agents, etc., who

have forced their patrons to patronize them against their will or possibly, I should say, against their judgment which was not at its best at the time of signing. This accounts, in a measure, for many of the "lapses" so frequently found among policy holders; also for the saying—"What in the world was I thinking about? Why, I do not need that book any more than a dog needs two tails." Compulsion oft makes an enemy of a friend; while impulsion will make a friend of an enemy. Which is preferable? Compulsion is a force from without; impulsion, a force from within. By impulsion I mean that you should lodge the thought in the mind of the other person to do as you desire. But, is it right? As I said before—yes, if your business is right. If it is, you should succeed; if it is not, you should not succeed. It is merely another and a better way of using your persuasive powers.

To lodge the thought successfully you should think as if you were thinking for the other person; that is, in the first person, singular (I). Were you to think in the second person (you) then he or she, as the case might be, would immediately sense a feeling of compulsion. By the first method he (or she) is impressed as you desire; in fact, it becomes his (or her) desire. Whence cometh that impression? From his (let us say) subjective mind. How did it get there? By thought-transference from you. Then what? The thought you gave rises above the threshold of his consciousness and he accepts it as his own thought. It receives his sanction.

IN BUSINESS watch your competitors. No one man or concern has a monopoly of all the best brains and methods. Let competition be an incentive to your energy and ambition. Give the other fellow a fair square deal and beat him out on your merits.

—*Walter H. Cottingham.*

NAUTILUS AHOY!

BY FLORENS FOLSOM

ON sails the doughty Nautilus
Across wide waves of Thought:
Her course is laid, her reckoning made,
Her tackle's trim and taut:
Quite au courant with pursuivant
Concurrents of the day,
She takes the line of topics new,
Then (gently!) has HER say.
Her double functioned siphon-pen
Pumps out the bilge of tears
Wept on her decks by sad heart-wrecks
Assailed by woes and fears;—
Or gaily spurts, with festive flirts
Of inky, dinky spray,
The comments of Elizabeth
Upon the Present Day!

RETRIBUTION

BY ANNA L. DERSCHELL

AN automobile was speeding along
When a tramp arose in its path;
The auto chugged, and tooted its horn,
Then mowed him down in its wrath.

The tramp tho' battered and badly maimed,
On getting even bethought him a plan.
When next on the highway he begged his bread
His pocket bulged with a can.

Of nitro-glycerine. "Now," chuckled he,
"Let 'em come just as they like."
'Twas a glorious tho't—his freedom secure,
He merrily trudged down the pike.

FEAR not to express yourself in little things and great. Remember that planets in their making throw off from their surfaces fiery bits of self.

—*Gertrude Capen Whitney.*

FAILURE is often the turning point, the pivot of circumstance that swings us to a higher level. Life is not really what comes to us, but what we get out of it.

—*Jordan.*

AND thus
Grew willing, having tried all other ways,
To try just God's. Humility's so good
When pride's impossible.

—*Elizabeth Barrett Browning: Aurora Leigh.*



TO THE RIGHT; THE PARABLE OF YOUR OWN MACHINE

BY

ANNE WARNER

▽ ▽ ▽

PART II.

THE WORLD was now in a pretty bad way. It had developed to where nearly everything was capable of going wrong. Some called the turmoil "an advanced state of civilization," while others felt that conditions were absolutely barbaric. The simple Principle of Life had been so perverted that highly educated men bred disease germs expressly to give them to healthy animals, and able-bodied individuals of both sexes cudgelled their brains for ways and means to live without one single real joy in life. The great desire was now, not to turn to the right or to turn the opposite way, but to get along without turning at all. Men wanted fathers who could defy the fundamental laws of the universe on their behalf and women felt abused if they were so deceived in marrying that they had any duties to their families whatever. The world was one clutter of rusting human machinery trying to get its proper labor done by steel, rubber, gas, oil, etc., etc.

It was a very sad and awful time.

But there is one saving grace in all terrible problems and that is that there never was that one yet that did not contain its own solution. The greater the problem the stronger and more vital the answer to be born of it. In our blackest hours we have only to remember that and take heart, for, like all inherent Truth, the remedy is more than equal to what it overcomes.

So, in line with the many others who had labored, studied, investigated, and grasped the key without being powerful enough to force it upon their fellowmen, there arose another man who determined to give his life to battle with the great question.

This man—like all the other wise ones—began by looking well to his own machine. He considered it in all its bearings and found it not much better suited to his needs than most of those about him. But he went further than others had done and applied reason to the matter. If you have only one thing of a kind and it is necessary to your life,—if it doesn't suit you and yet must be used daily,—if it be not at all what you could wish and yet all that you can get—why, then you must make the best of it. To "make the best of anything" is at once one of the noblest and the most misused of sayings. We apply it to a cheerfully half-hearted way of sliding along somehow, and it means exactly what it says,—i. e., to take anything and make out of it the *very best* possible of its kind. Whether one's own problem be a situation, a condition, or a machine, it is possible for human will and human power to make a grand and noble Best of it.

The man who had now appeared amidst the wreck and chaos of indiscriminate whirling or of yet more fatal calm, simply took his own machine and

made the best of it. It is impossible to make the best—the really best—of anything without unconsciously learning its essential secret. In the patient, conscientious effort necessary to the renovation of his most valuable possession, the man learned the old secret anew, "Turn always to the Right." He considered it much more carefully than any of his predecessors in investigation had done, and he weighed each word in the balance and found that out of the five three were of equal avoirdupois.

"To make a success," he said slowly and thoughtfully, "you have got to turn yourself, you must never quit turning, and you must never turn the wrong way." When he had that quite clear in his mind, he set forth to teach and to preach, with his own case for an illustration.

Into the world of idleness he carried the doctrine of effort and of one's own effort, and into the world of discord the simple cure of whirling over to the right. The effect was marvelous. It was as if a great clean, cold, clear, cutting wind had blown forth from the caverns whence Humanity first walked out into the sunlight. People gasped and then grasped, while those who had been grasping at wrong, let go. There was a general rush upon the discarded machines and a sincere effort to see if so very simple a rule would really make them work. People can never believe easily in simplicity. Human nature, being built to labor and having laid aside the habit, settles the balance by misdirected effort such as preferring operations to herb-tea. It followed that men and women, hastily dragging out their old tangle of cog-teeth and bars, could not comprehend that their use alone would polish them up and bring all the several parts into proper position again.

But it was soon proved true. Everybody began to turn his or her wheel and as the wheels turned—and turned to the right—humanity suddenly recovered the long-forgotten knowledge that, when properly worked, the machines would do for each exactly what he required. The only limit of their power to accomplish was the power of the owner to require. It was a wondrous moment when this began to be fully recognized, and for a little people were nearly wild with trying to find miracle tasks for the miracle machines. It seemed as if nothing but superhuman accomplishment should be demanded of these long forgotten wonders.

But now again the man came to help them, and again he illustrated with himself: "The best and most desirable things upon this earth," he said, "are the simplest. Just as the principle of the wheel was simple so is the principle of its work. The things which every man wants most are the things which every man can have easiest."

This was so plain that nobody could believe that he really meant what he said. Those who listened to him felt that he must be concealing something. The new teaching was the verge of absurdity, they said. Could anything be more ridiculous than to preach that brothers need love, that the wronged should have justice, that babies ought to be fed by their mothers, or that necessities should be purchasable? "This man just says what we all know," was the general cry, but so many were busily whirling their wheels always to the right, that a great current of right was being generated, the influence of which could not possibly be either measured or counteracted. All manner of old, forgotten saws and laws began to spring up here and there, and a ferment of effort towards good and resistance of evil grew and grew.

The party of those who were evil

(and we must turn many revolutions to the right ere we shall cease to need the daily discipline of striving to better such), now gathered in secret council and took measures to establish a counterequilibrium.

"The best way to overthrow the whole silly business is to discredit it," said the wisest of the opposition, "we'll put common sense and the ways of the world both into harness and we'll make a machine of our own that will release individual will, restore freedom of action, and do away forever with this new and utterly foolish propaganda."

They went to work at once, harnessing a good little donkey called "Common sense" (as a joke), with an elephant hired from a circus where the ways of the world were on exhibition, and setting both to pull a man-made machine, a thing as different as possible from the wonderful gift given each and all of us at birth.

The effect was not at all what was hoped or expected. The time was when it might have attracted a large crowd just because nobody understood machines, and donkeys and elephants are rather entertaining together, but now it fell particularly flat. Everybody who was worth while, thoughtful, or honest (and such are always more plentiful than opinion will admit) was busy spinning out good and joying in seeing results. With every single man, woman and child recognizing the value of his or her own machine it was impossible to even discredit the name. Instead the name held fast to its old sense of the instrument with which God's spirit works through us each in this world. And the world, merrily whirling on, laughed a little bit itself at the feeble attempt to defy its own law.

The millenium was not yet, for when that comes there will be no need of further effort to organize for the right, but the awakening came, and it came as all things come, the Microcosm showing forth the Macrocosm, the little giving up the key to the great.

Men and women learning anew that this earth is the dominion of all and that upon it each is master of himself, undertook severally to master each himself worthily and learned that in gaining personal mastery one gains all. The little parable of the machine is simply the story of what a very simple truth lies back of our present day life. And the truth is not passive life but constant effort in life, the everlasting turning to the right. There are times when the effort is personal and times when it is public, and just now for many of us it is especially public.

With every individual hand upon every individual wheel, the great wheel, the revolutions of which affect us each and will affect those who come after us for centuries, may be turned strongly and persistently to the right henceforth. The word revolution is pregnant with peace as well as with progress and possibility. It may turn smoothly if turned by a multitude with one mind. And a multitude is just you and me with numbers who think as we do, adding their strength to ours. Is the wheel to be turned this month?

Is it to be set going steadily, resolutely, for good and all, in that one direction? Is the battle to be turned in the same direction? TO THE RIGHT?

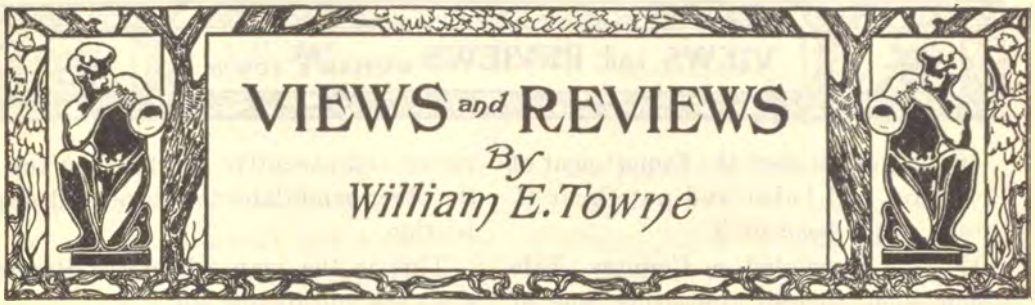
(*Finis.*)

IT IS not the place that maketh the person, but the person that maketh the place honorable.

—*Cicero.*

FOR the rights that need assistance,
'Gainst the wrongs that need resistance,
For the future in the distance,
And the good that I (you) can do.

—*Special.*



Be Guided by Facts, Not Fiction!

You as a voter, or the wife or mother or sister of a voter, should keep in mind these *facts* concerning the Progressive party and its candidate:

1st. Mr. Roosevelt in 1881 entered the political arena in New York as candidate for state representative. *He ran in opposition to the boss of his district and as an anti boss man he was elected and twice re-elected.*

2d. As Civil Service Commissioner he took 20,000 government employes from the list where they could be controlled by *political* appointments and put them on the classified list where men *were appointed and retained upon a merit basis only.*

3d. As governor of New York he made the Canal Commission non-partisan, taking it out of politics in the interest of *efficient service to the public.*

4. He introduced the *merit system* into many of the subordinate offices of the state.

5. While president, Mr. Roosevelt worked with unceasing energy for, and finally pushed through Congress, the Employers' Liability Act.

6. He secured the enactment of the Federal Inspection of meat law.

7. He pushed through the Pure Food Bill.

8. He secured the passage of the Safety Appliance Act.

9. He pushed through an Act in Regulation of Railroad Employes' Hours of Labor.

10. He worked for and got passed the Dolliver-Hepburn Railroad Act, which ended rate wars, gave publicity to rates, steadied traffic conditions and prevented unfair discrimination in rates.

10. Mr. Roosevelt was the first president to *do anything* toward reserving to the people valuable water power sites and coal deposits on public lands. He saved to the people billions of dollars' worth of valuable property which would have otherwise gone to the big trusts.

11. After the subject had been *discussed* for 400 years, Mr. Roosevelt initiated the *actual work of building the Panama Canal.*

But for him this splendid work would probably not have been completed for another hundred years or more.

12. Under Mr. Roosevelt's direction suits were brought against the Standard Oil Company, and it was fined $29,000,000. The supreme court remitted the fine, but that wasn't Mr. Roosevelt's fault.

13. Mr. Roosevelt brought about peace between Russia and Japan, at a time when they were engaged in the bloodiest conflict of modern times. He not only kept our own country at peace with the world during the seven years of his administration, but he *brought peace to other lands.*

14. He negotiated twenty-four treaties of arbitration.

15. He settled the coal strike of 1902.

VIEWS and REVIEWS BY WILLIAM E. TOWNE

16. He established the Department of Commerce and Labor and put Oscar C. Straus at the head of it.

17. He appointed a Country Life Commission, thereby initiating one of the greatest movements of modern times for the benefit of country people.

While president he recommended legislation that would give us:

a. An Inheritance Tax Law.
b. Parcels Post.
c. Income Tax.
d. Postal Savings Bank.
e. Legislation to Prevent Overcapitalization and Stock Watering.

We submit that this record of actual achievements by Mr. Roosevelt during his public life, gives the lie to the silly charges by trust-owned newspapers that he is a self-seeking demagogue.

These facts show beyond the possibility of reasonable dispute that Theodore Roosevelt has worked at all times during his public life for good and efficient government in the interests of all the people, that he has opposed, with all his tremendous energy, boss rule and corrupt and dangerous influences in politics, and that he has striven with all his strength and all his great ability to give the people needed legislation for the protection of their rights as against the corrupt power of organized wealth, and that he has at all times fought fearlessly to promote social justice and to right social wrongs.

We further submit that this record furnishes the strongest possible guarantee that if he is again elected president, Mr. Roosevelt will work heart and soul to carry out the provisions of the Progresive platform and that he is by far better equipped, by reason of his experience and executive ability, than any of the other candidates to secure needed legislation.

This is the man whom the Progressives ask you to vote for.

He stands publicly and solemnly pledged, upon a platform that demands:

1. The protection of home life against the hazards of sickness, irregular employment and old age by a system of social insurance such as they already have in other countries.
2. Old age pensions.
3. Minimum wage scale for women.
4. Prohibition of child labor.
5. The establishment of a Department of Labor.
6. Immediate investigation as to the causes of the high cost of living and such legislation as may be needed to remedy the condition.
7. One day's rest in seven for all workers.
8. The eight-hour day in continuous twenty-four-hour industries.
9. Publicity as to wages, hours and conditions of labor.
10. The establishment of a Country Life Commission.
11. Nation-wide Presidential Preference Primaries.
12. Direct election of senators and many other effective planks which declare for economic justice.

With such a candidate and such a platform you have an opportunity that you may not have again for twenty or fifty years to come.

You have a chance to vote and work for *real* issues this time. You have a chance to vote and work for the *real* welfare of yourself and your family in-

VIEWS and REVIEWS BY WILLIAM E. TOWNE

stead of voting and working for the ultimate benefit of the system.

A vote for Roosevelt and Johnson is a vote in the real interest of the men, women and children of America, whom the Progressive Party regards as more important than those interests which have so long misguided our national affairs for their private gain.

We want every one who reads these lines to know that it is our most earnest desire and purpose to use every last atom of influence which *The Nautilus* has acquired during its fourteen years of existence, every particle of persuasive ability which we, its editors, can bring to bear, to induce our readers to give solemn consideration to the Progressive cause with the hope that they will vote and work for Roosevelt and Johnson as the chosen representatives of that cause.

For the moment, this issue overshadows all other world issues. Upon our decision *now* depends not alone much of the future welfare of America, but the welfare of the world. For the movement for social and economic justice, represented by the Progressive Party in America, is a world movement in reality.

We invite you to join with Judge Ben Lindsey, the children's friend, Jane Addams, America's foremost woman, Oscar Straus, business man and statesman, Senator Beveridge of Indiana, Governor Bass of New Hampshire, Governor McGovern of Wisconsin, Jacob Riis, the poor people's friend, Frances A. Kellor of New York, Thomas Edison, America's greatest inventor, and the millions of other earnest men and women who are working for the Progressive movement.

Do not miss this one great opportunity, which comes at what may easily prove to be a crisis in our history, to back with every particle of your influence, and with your vote if you have one, the people's cause, which is represented by the Progressive Party.

WHY HE WAS CHOSEN

IT IS said that when the pope's agent traveled all over Italy for samples of the work of all the great painters, the famous Giotto took a piece of chalk and drew a circle with one turn of the wrist. The agent protested, but that circle was all he would give him. When the pope saw the circle and heard the story, he examined it carefully and critically, then exclaimed: "Let this artist be sent for; he has done a simple thing so perfectly that I am sure he is the very man to paint the pictures I have in mind." The grace that does not aim for perfection in small things will not reach perfection in large things.

A SPIRIT of content pervadeth me—
I am Gratitude: That's why, you see!
—*Susanne Wardlaw.*

IT IS a matter of regret that the most benevolent of human beings are usually more easily moved to reclaim vice than to protect virtue; to bury the dead with pomp than to sustain life comfortably; to cure disease than to promote health; to repair wrong than sustain right. Oh, the pity and folly of it!
—*Ella Wheeler Wilcox.*

"IT IS easier for the man who has faith in himself and the Law, to scale the heavens, than it is to make a freeman or a truly good citizen out of a man or woman who is afraid to think and judge for themselves."

LIFE is not so short but that there is always time enough for courtesy.
—*Emerson.*



THE PROOF OF PROGRESSIVENESS IS IN THE VOTING

BY THEODORE ROOSEVELT

▽ ▽ ▽

I WANT to give all of you here this word of warning. Remember that sometimes in the name of Progressiveness you will be asked to oppose the only Progressiveism that counts That question is just what happened to Lincoln and the men of Lincoln's day. In 1864 there were some men calling themselves radical Republicans who insisted that the Republican party, under Lincoln had not gone far enough. That was the time when Wendell Phillips spoke of Lincoln as "The Slave Hound of Illinois," a characterization which seems strange in our day.

I want you to remember that any man claiming to be a Progressive who does not support the Progressive party is merely an ally and tool of the reactionaries. The fight is now on, the people must be with us or against us, and loyalty to Progressive principles can be shown in only one way, and that is by supporting the Progressive party today.

This is not a question of personalities. The principles of the Progressives have been embodied in their platform, but the representatives of the Progressive party have nominated two men to act for the moment as their standard bearers. The only way to support these principles and the platform is to support the men who are the nominees of the Progressive party. Neither of the old parties are capable of grappling with the great issues of the present day, each is boss-ridden and each is privilege-controlled.

WHY I AM A PROGRESSIVE

BY THOMAS A. EDISON

▽ ▽ ▽

I AM a Progressive because I'm young at sixty-five. You see, this is a pretty raw, crude civilization of ours; pretty wasteful, pretty cruel. Our production, our factory laws, our charities, our relations between capital and labor, our distribution—all wrong, all out of gear. You can see I'd naturally be for the party which comes nearest to going to the bottom of things and setting them right—the Progressive party and Theodore Roosevelt.

We're coming to a new era, and we've got to have a big, strong, honest man at the head. Roosevelt's that man. I go the whole way with him. We can just forget the Republican party, and I was an old-line Republican before I woke up.

And nearly all the Democrats offer is honest application of the old stuff. I've heard that campaign after campaign until I'm sick of it.

We go on wasting our resources, widening the gap between work and play, our government generations behind our industries, our inventions—everything. If we're putting to rights a factory that has gone wasteful and behind the times, we try to learn the up-to-date method of setting it right and then we get the best manager we can find. And want a strong, forceful man with ideas. He's all that. He's proved it. I guess I've made you see why I am a Progressive.

First, it's the only square bid I've seen to begin at the foundation and rebuild; and last, and just as important, it's T. R.



THE PRACTICE OF THE PRESENCE

By Gertrude Capen Whitney

Chapter III.

"HELP me, my friend," said the woman in the sable cloak, advancing swiftly towards the center of the room, where Mary Ellen stood, after she had bidden Eldora good-bye. "We are helpless,—we, who try so hard to be kind! I get far less service from my servants than my neighbor does from hers, and she treats them like dogs, as they express it. Help me."

"No," said Mary Ellen, her voice and manner softening the abruptness of the words; "No, Mrs. Lamore; help yourself."

As with the other applicants, she stood at the entrance of the inner room waiting for the watchthought to burgeon in the eyes; live through the flesh, and actualize in the being of this woman who cried out for better things. When light came stealing through her, and over her and about her, as dawn creeps out of the storm mist, Mary Ellen opened the door between the rooms, and invited her to enter.

"Tell me all about it, Mrs. Lamore," she said; "perhaps I can help you to help yourself."

"Dabney has been so ugly she has had me ill in bed for a week," wailed this searcher for Mary Ellen's wisdom. "The house reeks with the odor of her discontent."

"Are you willing to admit that one so-called ignorant woman can disturb a whole household of educated persons?" said Mary Ellen, slowly. "That does not speak very well for our current methods of education, does it? Have you ever sought the causes of these attacks, or do you take for granted that in the very nature of things she will sooner or later be a demon incarnate? In our study of Life's theme, we should learn to put human notes and melodies together in harmony and not in discord. If you and Dabney seem inherently inharmonious, you should not remain together. You may both be doing your best, but if the serving and the served are out of concord, no service, however well performed, can be satisfactory."

"I am rushed to death with a thousand and one things. I have no time to hunt the causes of her ill-temper," said Mrs. Lamore impatiently.

"*There is a reason,* at once. You are allowing yourself to be drawn in too many directions, fancying that this diversity of activities is necessary. *Elect* to attempt fewer things, and seek greater wisdom for accomplishment. Think! Only the seven notes of the scale placed simply side by side by a master musician, and Handel's wonderful, 'I Know That My Redeemer Liveth,' rings down the ages. One of Life's most important lessons is, 'Choose What We Shall Choose.' Many tragedies of daily life find rise in exhaustion. Social wars over the bridge table; far-reaching business mistakes; deeds of omission or commission, too trivial for the rested brain to resent, grow to the tired mind into feuds, and live in poisoned bodies. You lack time for finding the reason of Dabney's spells, you say; but you have to *take time* to go to bed in consequence of them. I think," continued Mary Ellen, kindly, "that the going to bed is an ex-

cellent idea, but I would rather act on my own initiative than be governed by the cook's condition of mind, wouldn't you?"

"Of course," said Mrs. Lamore, desperately. "I am humiliated, that with my advantages and my desire to live close to God, I cannot control the events of daily life, nor live in harmony with those about me, who desire it as much as I. If I had to deal with termagants or those who do not care, or were I deluged by misfortune, I could forgive myself,—but now,—what would you do in my case?" she concluded, pleadingly.

"What do you think of this plan: Look, not spyingly, but in a quiet, friendly way into Dabney's habits of eating and sleeping. Is she constantly breathing foul air in a room filled with debris, soiled linen, old shoes and dresses? Does she drink the water that stands uncovered in her chamber, or bathe in the contents of the water pitcher, no matter how long it has stood there? Is she allowed sufficient time for eating good, substantial food, such as is prepared for your own table? Has she an outlook of any sort, or is she house bound in body and kitchen bound in mind? You may not be able to enforce these things, but tell her about them, and if she is awake to God's Way, she will quickly see that in attending to these items of daily life she is walking in the way of His Law. Is she in pain? Is someone making demands on her for money or for sympathy? If none of these things prove sufficient to account for the disturbances, try to show her wherein her frame of mind falls short of what she wishes to make her ideal. Many of the old-time Christians thought it a virtue to go about with long faces and sad hearts, having the idea they were being chastened for their sins, and were supposed to take note of the fact by being duly unhappy about it. This may be the case with Dabney."

"It is true that when she is in these states of mind or body, whichever it is, she is constantly telling me her eyes are set on heaven and her mind on Christ."

"Show her then, to the best of your ability, what it means to have the same Mind that is in Christ; open to her understanding this door, 'Who does it to the least of these, my children, does it unto Me'; demonstrate the Bible teaching, 'Rejoice evermore.' Be LIVING WITNESS through your own attitude towards everything in life, that only as we make heaven in and about us, by living in The PRESENCE, every moment, do we pave the way to the larger heaven of our ideal. Above all, do not attempt to control. That is death to loving service. How can we expect her to practicalize these things if we do not?"

"How can I practicalize them?" said Mrs. Lamore, earnestly.

"Recognize incidents, pleasant and otherwise, as lessons in the school of life, not given for our fretting and rending and punishment, but for clarifying our vision as to what is worth while and what is not. Examples in cancellation are sometimes saving problems. Utilize the White Light of your God-Intelligence in finding the relative values of life's issues and of the thousands of things that worry in mental attitude or word, or deed. The next time Dabney makes you ill, accept the situation frankly, as acknowledgment that an uneducated, untutored girl is controlling you to the extent of causing you illness, and that whatever we may say about not allowing the lower classes to rule, we are permitting it constantly *in the mind*. Take these several days' rest in bed, even if you feel unable to spare the time. Note carefully, what mental attitude has led to these conditions, then put the matter decidedly out of your thoughts. Rest, rest, rest in the Divine Power, affirming nothing, denying nothing. When you go again into Life's arena, and disturbing conditions loom on the horizon, *fill your mind so instantly with* THE PRESENCE *that no evil can enter your heart*. Day by day you will find your reason coming more and more quickly to your aid, relieving congestion of mind, body and of house. A seed is strongest at the moment of conception. Learn to avoid conceiving in your heart what you do not desire to have grow into controlling influences. You will find that the cool, sweet, spiritual air of this clarified condition of your mind will reach the maid. In time she will come into the same atmosphere of God-Love, working out the same theme of Glory to God (and not to self). Though you recognize no reason for Dabney's sudden storms, perhaps, as you sit in your boudoir, some doubt or fear about a wholly alien circumstance may act upon the sensitive barometer of her spirits and make her annunciator of your condition. It is a humiliating fact that you, upstairs, can start a tempest in the kitchen or the living room; and a beautiful truth that your atmosphere can be a SIGN OF POWER,—A CHEMICAL OF WISDOM, acting upon conditions that assail you. Efface these outbursts of Dabney's by tracing them to their causes if you can, and learn to cope with the unpreventable by THE PRACTICE OF THE PRESENCE.

As you go about the house, sing under your breath, this phrase, 'Always walk with God as close companion.'"

"You are a wonderful soul, Mary Ellen," said Mrs. Lamore, rising to depart. "Dabney is a godly woman, according to her comprehension. I believe I can help her and myself as well. It is true she almost invariably has these attacks after eating bacon, which always affects her digestion. I have found that out because of the personal discomfort it gives me to smell the horrid stuff, not because I am considerate of Dabney," she said, a shamed accent in her voice.

"That, too, is right," said Mary Ellen, "the text, 'Love thy neighbor as thyself,' presupposes a righteous esteem for ourselves, body, soul and spirit, as part of God, and to be revered as such. Never condemn yourself,—that is to condemn God. Use each step, however blundering, as a lesson. Glory in coming into understanding, rather than take time to grieve over past lack of comprehension. I do not doubt, too, that Dabney has auto-intoxication, and very probably the anniversary of some grief predisposes her to these attacks. She may not know we keep our sorrows alive in the very fibre of our characters, by allowing our thoughts to rest in our sad experiences of the past or fears for the future. Tell her this. Help her train her mind to pattern health-building, joy-making, life-ennobling visions for the thought galleries of her brain."

The afternoon was drawing to a close, when again the door opened, this time admitting a tall man with florid face.

"Can you furnish a maid to go to Quinibeck with me, on the afternoon boat?" he inquired hastily; "a good looking one, with experience; four in the family. I am afraid I am late. I see you have no applicants waiting," and he looked curiously about the room, so unlike the usual Intelligence Office, giving but a cursory glance at the woman of whom he asked the question.

Stray, dancing sunbeams nestled in Mary Ellen's hair, radiating flecks of light. As she sat by her desk the late afternoon sun enveloped her in glory, and the masses of crimson and white flowers breathed forth the essence of her ideal,—the passion for purity and the purity of passion. As she looked at the speaker she paused in her upward glance, then grew still,—marvelously still even for her, who was close companion of silence. Then her eyes looked calmly into his, waiting for him to speak.

Realizing he was alone with this woman, he turned his attention towards her as he had not done before. He leaned slowly forward, drawing himself back suddenly, his face turning a sodden red.

"Mary Ellen," he gasped. Pausing a moment, he hissed softly between his teeth:

"Do they know who you are,—a jail bird?"

Rapidly the man's mind was sweeping the horizon of his danger. Present consequences of past deeds goaded him, as one, passing through a stretch of marshy road in summer time, is provoked by clouds of stinging gnats. He thought he had crushed the consequences of his act by placing Mary Ellen in a prison cell. Her bars had been broken by time; instinctively, he felt that not even the shadow of them remained upon her; but ever since the key had turned, he had felt, in the night watches, strange sensations of shut-in-ness; of suffocation; of undefined terror. He told himself that he was growing old; that his nerves were shocked by the wound he had received; but in his heart he knew he was feeling the recoil of the boomerang. The blow he had wielded for her destruction, she had used to the glorifying of her entire self, and he was afraid. How could he cope with the woman she had become? She bore the hallmark of truth. He felt cowed before her. Would she seek to avenge herself upon him? He looked into her face. Only infinite mercy was written there, but he could not read this with his frightened eyes. With the fear of exposure came the physical desire to crush and to destroy; but how? He coaxed his brain to his rescue. It was paralyzed in the face of his need.

"A jail bird," he repeated, sneeringly, "at the head of a concern like this. By God, Mary Ellen—"

"Stop!" said Mary Ellen, and raising her hand impelling silence, she stood as a messenger of the celestial,—"Beware, Barnard Thurston, how you use that NAME," she continued reverently. "BY GOD, THE INFINITE PROTECTOR AND LIFE GIVER OF THE UNIVERSE, IT IS I, MARY ELLEN. Yes, they know who I am,—one protected by the PRACTICE OF THE PRESENCE OF GOD."

"Still on your high horse, eh?" sneered the man, quivering. "You know it broke its back under you before; don't be too sure of it now." He struggled fiercely with his words, for he was growing more and more afraid. "I

thought I heard you went into a convent?" he continued, fighting for composure.

"No; I have entered life's activities in service of my own choosing."

"Do they know, here, that you tried to kill me?"

"They know I did not, Barnard Thurston; moreover, there is a witness to testify this to the world, as he already has done to the head of the jail."

"Then why don't you force me to the wall?" he said, trying to discover what she had in her mind to do.

"Is there in you no comprehension of spiritual power; of grace, of kindliness towards your family, whom I love? Does no dew of mercy nourish your recognition of integrity and honor?"

Her voice ceased. She was still. In body and in soul she rested. He moved uneasily, not understanding why, nor realizing that the foundations of his sleeping consciousness were being stirred by the power of her God-Integrity.

"Do you really care for my wife? She treated you indifferently enough."

"She was kind, as her training had taught her to understand kindness. I love Aldine dearly, and am very fond of Guy. I should grieve to see your family disrupted; but my thought is farther reaching than that. Your fall would effect many in church and business circles. The world thinks little of what I represent. It looks for much from such as you."

"Then you are helping cover my sins. Do you call that religion? I call it hypocrisy."

"I no longer call things names. All and everything is the wisdom of God."

"Some would expose me in the name of religion, and call it sinful to hide my peccadilloes," he insisted, sneeringly.

Again she was still. Still in body and in soul, "listening to hear what God would say."

"If this man you refer to explains the mistake to my wife and Aldine, will it satisfy you to let the rest of the world go hang?" he continued, struggling with the compellings of his own mind as if she were urging him to exculpate her. "I'll confess I may have been mistaken, if it makes it any easier for you," he went on, a coaxing quality entering his tones. "Will that satisfy you? Gad, girl, you are getting on my nerves."

"I have asked nothing of you, Mr. Thurston."

"I ask something of you. Get out of my mind," he said savagely. "You haunt me."

"I do not place myself there. You invite your own mind pictures, and what one chooses sometimes grows into what one neither desires nor expects."

"For God's sake,—"

A second time she raised her hand, impelling his silence.

"Again I ask you to be forewarned. *The word GOD brings to you in manifest, what is pregnant in your heart.* Did you ever think of that mighty truth? IF I WERE YOU I WOULD USE THAT WORD OF POWER TO BRING TO BIRTH ONLY THE NOBLE THINGS OF MIND, AND NOT INIQUITIES."

"Are you trying to make me feel as if I were borning devils within me?" he said, growing constantly more subjective to the power of right as terror weakened his will, and attempting to master the situation by the poorest of all weapons,—a sorry jest.

"No other than yourself can create them in you," replied Mary Ellen, and again she was still in body and in soul.

"I suppose you will not give me a maid, and I must get to my boat. Truly, Mary Ellen, and I say it this time with some idea of exorcising the devils you insinuate I have been creating within me, I promise,—"

"Why make that reiteration? I have requested nothing. What attitude do you intend to take towards this new servant in the house, if I send you one?"

"Mary Ellen, it was you I wanted; you, with your luscious personality, and I want you still,—what did you strike me with, just then?"

"I directed no stroke towards you. Did you feel the power of God like a dagger thrust, pierce you with your own awakened consciousness?"

"Does your law, your religion, teach that we keep armories and laboratories equipped within us for stabbing and poisoning ourselves? That is a hell worse than the Bible's," he said struggling blindly *against* his slowly awakening self, with which he was contending, believing, in his ignorance, it was Mary Ellen's mind with which he dealt.

"I do nothing."

"Once you claimed, 'I do everything.'"

"If you understood me so, it was because I did not speak and *live* clearly enough to enable you to SEE my meaning. I am never, for one instant, nor in one single particle, separate from God. If I think I am, it is because of my unconsciousness, not because of the absence of God in me and through my being.

Like the human body, working together, we work, following, often without recognition of the fact, the One Great Intelligence, that guides all life with divine purpose. Barnard Thurston, waken to your manhood, as part of God."

Chapter IV.

WHEN Barnard Thurston had gone, Mary Ellen opened the windows wide. Kneeling, she wept. Tears wrenched her being and ploughed their way up from abysses of horror and of torment. Oh, the torture of it all; the anguish! Her head touched the floor in the abandonment of her grief, till she lay prone before the storm that beat and bruised her torn and quivering heart. Moments passed, and as the soft breath of the descending night stole in at the open windows, the opalescence of the new-moon-sky gleamed upon her and the torrent of her tears made stay.

"God, God," she sobbed, pleadingly, "I don't know what to ask! Just fill me with Thee; don't let me want to ask for anything until I am wise with the wisdom THY PRESENCE brings. 'I am not in my flesh, though my flesh is in me.'"

The torrent of her heart's grief flowed more gently, now, slowing the current of her tears, until they fell like gentle rain and finally ceased.

"'Seek ye first the kingdom of heaven, and all else shall be added unto you,'" she whispered, over and over, until, as the depths of the unseen spoke out of their silences, she murmured, "May the Peace that passeth understanding be with me and keep me now and evermore. Amen.' The Peace," she said more and more interiorly,—"Peace, peace."

She knelt long in the stillness, then went into the inner room, and sat thoughtfully, coming closer and closer into THE PRESENCE. There, where she had given meat and drink to hungry souls, God's Spirit ministered unto her, and she rested, "in the lap of Infinite Intelligence."

"Out of the Stillness, now, shall I know how to speak Thy word," she said at length, and with increased power for wise action she went into the outer room.

Sitting by her desk in the fast mellowing light, with the glow of the moon withdrawn, but its translucence surrounding him as with a halo, sat Carles Orchester. He rose as she entered, his eyes full of a glad sweet reverence, heralding her coming. She felt enfolded in the heavenly vestment of his manliness. Sturdy and graceful he stood still, like the oak, extending the foundations of his life into the roots of things as deeply as he reached with spiritual vision to the skies; spreading, as far as his smallest rootlets grasped the earth of Truth, the branches of comradeship to mankind.

"You need me, Marie Alano," he said softly. "You need me, and I am here."

"Carles," said Mary Ellen, radiantly, "how wonderful that you heard my cry and have come to comfort me. Is not life beautiful that it holds such sweet delights?"

"Indeed it is, Marie Alano," responded Carles. "Thoughts, without words, will soon become unquestioned means of intercourse to those whose souls are attuned to hear. Marie Alano, your cry was filled with anguish. The light of sunshine after tempest is shining in your face, but you have suffered. Tell me about it and let me help you."

"I have come into Peace, Carles, but the struggle was bitter, and still my judgment halts," she said earnestly, and she related the events of the afternoon. "Knowing what I do," she concluded, "is it right for me to place any girl beneath his roof, even though I know someone I believe can stand the test? What is my moral responsibility in the matter?"

"A master may instruct, inform, advise. *The initiate must choose.* Place the question before the one you have in mind. It is not for you to decide what she shall do," said Carles.

"It seems wise to send to his home world, someone who confides in me, rather than ignore the demand, and compel him to turn elsewhere," contemplated Mary Ellen. "Here is the very one I had in mind," she continued, as the outer door opened and one of the sweetest and most intelligent friends of the bureau entered, traveling grip in hand.

"Mary Ellen, I am glad you are still here," she said in relieved tones. "May I interrupt you just a moment?"

"Certainly, Aldyce," responded Mary Ellen cordially. "Are you on the wing?"

"Yes, and in swift flight," replied Aldyce brightly. "I met a Mr. Thurston down stairs, an hour or so ago, as I was coming out of the dressmaker's. He said he had been up here for a maid he had promised his wife to bring from the city tonight, but was too late, and would I take the place. It is at the beach, and I have often heard my last people speak of the Thurstons, so I knew it was all right for me to go. I hurried home, packed my bag and hastened back to bid you good-bye. I

shall come in often, for advice, dear Mary Ellen; you have helped me very, very much."

There was an instant of more than ordinary stillness in the room.

"God has you in his charge, Aldyce, dear," said Mary Ellen, at length, "always remember that."

"I will, indeed. Now I must go; Mr. Thurston is waiting for me at the door."

"Mr. Orchester and I will go down stairs with you and bid you God speed," said Mary Ellen.

A moment more, and with their silent powerful protection surrounding her, she took her seat in the machine beside her new employer, and the two masters watched their pupil move on.

(To be Continued.)

SIX HARD COLD FACTS

Fact 1.—Taft cannot be elected.

Fact 2.—Roosevelt can be elected.

Fact 3.—Wilson might be elected.

Fact 4.—The election of Wilson surely means tampering with the income of the business man, the wage earner and the rest of the American public.

Fact 5.—It is up to the American voter to defend his income, upon which must always depend his outgo.

Fact 6.—The only way for the American voter to defend his income is to prevent the election of Wilson by voting for Roosevelt.—*N. Y. Press Editorial.*

PERPLEXING TO THE PHYSICIAN

DO I understand, madam, that your daughter has an affection of the throat?"

Anxious Mother:—"I should think so. Why, she's had *ulsters* in her throat over and over again, and now her *barnacle* tubes are *afflicted.*"

FREE to be oddities,
Not mere commodities,
Stupid and salable,
Wholly available,
Ranged upon shelves:
We are not labelled,
We are ourselves.

—*Richard Hovey.*

SEVEN CONCLUSIVE ARGUMENTS AGAINST WOMAN SUFFRAGE

BY MABEL C. DEVONA

First: Woman's glorious mission is to rock the cradle. "The foot that rocks the cradle rocks the world." If woman had the suffrage she would perforce be obliged to remove her foot from said cradle for at least twenty minutes three or four times a year. The world would then cease to rock, and where would we all be at, I'd like to know?

Second: Woman is represented in politics by her lawful lord and husband. If she has none such she should be compelled to provide herself with one, unless she be poor or homely, in which case she has no rights and does not deserve nor require representation.

Third: There are women who do not want the suffrage and would not use it if they had it; therefore, it should not be given to those who do want it.

Fourth: If woman went into politics she would be brought into contact with men. It is necessary for men to smoke, drink, swear and spit. Woman's presence might embarrass the framers of our laws and government in the discharge of these duties; therefore for pity's sake, keep her away.

Fifth: If woman mixed with men in the political scramble what about her sweet, feminine purity and grace? She would soon be no better than men. Heaven forbid!

Sixth: Some women would undoubtedly sell their votes for a new hat or a box of candy. It costs only a drink or a cigar to buy a man's vote, which is more economical to the state.

Seventh: Women know nothing about political affairs. Why, if women had the chance they would want to do a regular spring housecleaning job for the whole country. It wouldn't seem like home here any more.

THE ORIGIN OF SLANG

BY C. W. SCARFF

'NEATH the shade of the old apple tree
They stood, but they could not agree
Whether proper to eat,
And, if so, whose treat?
Eve replied, *"You can take it from me."*

PRAYER is not of any use, if the one who prays is not.—*Everywhere.*



PERSONAL EXPERIENCES IN NEW THOUGHT

A SYMPOSIUM BY

MARIELLA JOHN LADD — *BLANCHE DAVIS*

A COLLEGE GIRL — *MRS. IDA CALKINS*

JUST HOW I REALIZED HAPPINESS

BY MARIELLA JOHN LADD

▽ ▽ ▽

TO DEMONSTRATE happiness, as I understand it, is to find for one's self the greatest possible value of the enormously important fraction—Fulfillment, Desire—in one's own life.

It follows from this definition that the demonstration of happiness is always an individual matter and that happiness itself is a relative rather than an absolute condition depending on two distinct factors and the relationship between them. No degree of desire and no degree of fulfillment considered apart can produce happiness; it is the correct relative proportion between them that alone can produce happiness and its attendant effectiveness.

Looking back to see how I have demonstrated happiness in my own life, I see five distinct periods: 1. Unconscious. 2. Philosophical. 3. Emotional. 4. Practical. 5. Cosmic.

When I was a child I demonstrated happiness unconsciously, for there seemed to be nothing but happiness in my life. I well remember how everything seemed especially calculated to give me pleasure and how everybody whom I met was a personal friend at sight. But all too soon the "gilt came off my gingerbread." I discovered that "my dolly was stuffed with sawdust," the voyage of life ceased to be a pleasant cruise in a sheltered bay and turned out rather a rough voyage upon a stormy ocean. Then the demonstration of happiness ceased to be an unconscious and became a conscious act.

It was through a mist of burning tears that I first saw the command: "Rejoice in the Lord always; again I say unto you rejoice." Those words taught me that conscious happiness was a duty and as such divided the irresponsible from the responsible life.

How could I rejoice? Henceforth that was to be my problem. To solve it became my chief concern.

Although I was surrounded by strong religious influences at this time, religion did not help me to obey this command in the smallest degree. I turned in despair to philosophy and at length emerged from an extended study with the idea that "there is a higher in man than the love of happiness," and that my wisest course was to say farewell forever to youth and its vanities and devote myself to duty regardless of results or rewards.

To this followed a reaction naturally enough; and from this life of repression I swung right over to the emotional side of Christianity. "I can do all things through Christ that strengtheneth me" became my motto. I was happy. I referred all to Christ and for the sake of Christ I sought to bring happiness to others. In this way I became a sort of small Providence and often unwillingly brought the reverse of happiness to my beloved victims and to myself. The truth dawned upon me at length that I had allowed my reason to fall asleep and that reason was as much a gift of God as "faith."

To this realization followed a very hard time when I tried to make my head discipline my heart. I wanted to be practical or nothing; and, as by nature I am a hopeless idealist, the results were slow in coming. My new method

was to seek happiness by natural or psychological methods. I practiced suggestions of every kind, learned how to make mental pictures, and paid great attention to health and surroundings. At the same time I did any kindnesses that came my way very carefully, without any providential aspirations. I was learning something of the sacredness of individuality as well as the rudiments of thought power. Again I was happy.

Until this time I had unconsciously combined in my mind the demonstration of health, happiness and prosperity. I now began to perceive the subtle distinctions between them. Happiness I saw to be a mental condition, and since mind is above either body or circumstances, mental conditions can dominate bodily and circumstantial ones. Then the full importance of happiness dawned upon me and I tried earnestly to broaden my conception of it.

Three things in life had always seemed to me more desirable than any others. They were:

(1) Human interest of an intellectual kind. I had been proud of having many friends of unusually varied tastes.

(2) Work that I felt to be uplifting in its tendency.

(3) Books and the leisure to study them.

It was almost impossible for me to conceive of happiness apart from all or any of these. Yet I have gradually removed myself from each of them in turn and have found myself happy in a broader and deeper sense than ever before. By living close to the heart of Nature I have caught a thrill of cosmic happiness, of which all other kinds are dim reflections.

Now when somebody else does something that I would have liked to do, I suffer no pangs of wounded vanity. I am glad. Life is one and undivided, Love is one and undivided, Happiness and power, the attendant of happiness, are one and undivided. What happens to one happens to all. The wisdom of one is the wisdom of all. No longer is there any question of duty about rejoicing. I rejoice because I can do naught else. I give no half smiles. The concentrated warmth of a loving world is in my heart and my muscles seem to relax in obedience to it rather than in response to the promptings of my own will. I fear no desire. The Source of Desire is within me and draws me irresistibly and blissfully towards unfoldment. I open my heart to the light of truth as joyfully as the daisy spreads her rosy petals before the sun. I fear no happenings, for around me is the Strength of Creation; and of that strength I am an inseparable part. The night of darkness is away behind me; the joy of the morning is here. I believe it will endure, for in it seems to lie the answer to all doubt, the adjustment of the eternal, but hitherto shifting, relationship between Fulfillment and Desire.

PERSONAL ADVENTURES IN NEW THOUGHT

BY BLANCHE DAVIS

▽ ▽ ▽

ACTIVITY begets surging blood, surging blood scatters lurking germs, fleeing germs beget the sparkling eye; sparkling eye begets a kindling hope, and ANOTHER HEART GROWS WARMER.

Christian Science opens the door of hope to the despairing heart, but New Thought includes the *cute little peg that keeps it from closing again.* Unassuming but nevertheless effective.

Years spent in *waiting patiently* for God to answer my prayers, until it seemed He reluctantly doled out one every once in a while, brought rebellion and a determination *to do for myself.* With clinching teeth and flaming eye I braved the old beliefs, declaring, "I WILL succeed."

Pulling out the stopper, the poetry poured forth with the vehemence of lava spread over as much ground, "minus" rhythm, "plus" feet. Song after song was captured, note by note, for, away back in the mental debris, lay a plot.

'Twas a hot July day when a desire to interview a successful composer and poet came over me, taking such possession of my usual timidity, that I found myself looking into her interested face with my fate in her hands.

Kindly, and later with enthusiasm, she helped me with books, actual labor and suggestions to bring rhyme to verse and rhythm to song, then left me to finish as I desired. Thus was born the Christmas playlet and "after-program" for the kiddies at Sunday school. Not one disappointment marred the performance. I associate with children constantly for their love, faith and freshness are ever an inspiration.

Obeying suggestions from the *Nautilus,* my only luxury, I began to live more and converse mentally with the best in every line I longed to pursue. Consequently I should not have

been surprised, when Thomas Dixon promised to read my story of prenatal influences conquered by New Thought principles. Later, I received a note of kindly criticism, a course of study to pursue and felt the clasp of the big, firm hand. He had listened to a feeble call in the House of Great Desire.

Had I, as suggested in Editorials, learned "something from my dishwashing" of thoroughness, application, and, above all CONCENTRATION, I might have had the long hours that were wasted in copying and recopying to, at last, have it *all* to throw away. "Learn ye first of concentration," should be taught the youngest child in the kindergarten.

By constantly asserting "My eyes are but the windows through which my soul views the outer world," my children have been able to discard eyeglasses and yet avoid the old headaches. They are earnest little souls, and accepted New Thought with the same feelings of grateful relief I experienced. The oldest boy, restless, careless and unable to keep interested in school work, received such a loving, steady flow of affirmations that his mind awakened courage to reach out into the unknown developed, and one year's steady application covered the work of two. Given the assurance of their divinity, the desire to test their mental powers has brought about amusing competitions.

I have decided that every disappointment but adds to the list of experiences and children love old people, who can relate thrills and thrills. My goal is, above all, to be a sweet, lovable grandmother and experiences are the foundation to my throne!

I find greater strength after each period of depression, or "letting go of New Thought." Some incident will invariably reveal the Love Divine.

If space permitted I would give you my experience as an independent publisher. I didn't go into the work bravely, but with fear and trembling at the "dark woods full o' bears 'n' wolves" ahead of me. The "Silence" became a retreat and the "Voice" persisted in religious songs, while experience of others counseled popular songs. Money was needed for common necessities, but I never flinched as scheme after scheme failed me. "God knows only joy, progress, and success," upheld my soul. Every day faith grew stronger, till the last mail brought a fifty-dollar check from a disturbed conscience, upon which the waves of my need and desire were pounding.

Like many another builder, I forgot to allow for "extras" and excess in express took the last penny. When I looked, after days spent on the streets, striving to sell the music, into the mirror and saw the fresh complexion, rosy cheeks, eyes fired with courage and the joy of hard-earned success, the old coat suit hanging upon a well rounded form, in deserted bulges, I would not have taken two fifty dollar bills for the experience; nor the revelation of the warm heart of humanity, which opens widest to the call of "brotherhood," and honest effort.

Then I heard of a vacancy in a church. Smothering my pride, I secured a loan from the "uncle" of all destitutes and studied a new method of tone building, so my contralto might be mellowed and trained for choir service.

Till the loan was exhausted, I simply asserted success and faith in God's love, but, for some reason, not the fault of the method, I had not grasped the key to the business of holding the tone. Though warned that I would lose all the advantage I had gained, I resolved to calmly wait for the message while in the Silence. It came about so strangely.

A stranger, idly holding "How to Wake the Solar Plexus," by Elizabeth Towne, kindly permitted me to read till the car reached our corner. Memorizing all I could of exercises, I sprang out of the car, almost wild with joy. I had discovered the mystery of my failure in the *grip* of the "puckering string"!

Always dodging some fancied calamity, with years of care of an invalid mother, had cramped muscle and knotted nerve, till the life fluid was retarded and the lung power weak.

Breathing exercises forced the lungs to expand, little by little, to a greater depth. Oftimes, so strong is the power of habit, the "puckering string" slipped at a certain point as true as a rubber band and contracted as suddenly and painfully.

When I found thoughts of envy, of fear, disappointment, or revenge served to contract the "pucker," I refused to entertain them any more, though at this time great antagonism leaped up against "the nobody trying to be a somebody." I won over them by the calm indifference to all shafts of contempt, and the waves of love thoughts had become so strong in ME as to effect THEM strongly.

Concentrating with all my will-power, I mentally called every cell in my body, a mighty chorus of little men and women—before me, and earnestly explained the advantage to all of "us" of a well-trained voice.

I put them through exercises, laughing oft-times as I saw so many stand in anxious silence. Then I changed the thought. While exhaling I seemed forcing sweet tones through the body to the surface. Seizing them I drew them into the lungs with each inhaling breath. Six months of this, grimly asserting, "I shall succeed," then a responsive thrill ran through me.

The result was visible in the change of sound the next day.

Instead of bellowings (per neighbors) came mellow tones, as rich and deep as a dark velvety rose, while the breath played softly over the vocal chords, as a tender hand over the strings of a harp. I had saved one hundred and seventy-five dollars by NOT HAVING IT! And I had learned to WAIT.

Every disappointment has its compensation! *Listen patiently, while faithful to duty!* Foresight comes with experience! Consequently, I furnished my friends with Christmas gifts, beginning to crochet in the hot days of July, and cleared twenty dollars without worry, hurry or great expense. Next Christmas is no longer a horror. Something is being prepared each month.

All I am, and all I succeed in being, I owe to "ELIZABETH," THE NAUTILUS, and DESIRE.

AN EXPERIENCE WITH THE DRINK HABIT

By A College Girl

▽ ▽ ▽

IT WAS at the end of my second year in college that I realized I had become addicted to the use of alcoholic drinks so gradually and unconsciously that it was a habit. For several years I had used alcoholic drinks medicinally, indifferently.

Later, before a half hour examination or a half hour speech I would take a little drink. When I was tired from a hard day's work and wished to go out in the evenings, I resorted to the same stimulant. It was so insidious because I never took more than a "swallow or two."

I worked hard at the university keeping up a high standard and doing much outside studying, and often in the middle of the day would have dropped to sleep over my books or in class were it not for the oft repeated stimulant. I knew vaguely that people contracted this habit at times unconsciously, but I was a girl, I was studious, and while I admitted that an habitual victim of spirituous liquors deteriorated mentally, I forgot to include myself.

The realization came suddenly one evening. My jaded, overworked nerves subjected me to a good many physical pains and ills and on the evening in question I had taken two pints of straight whiskey in an hour.

At an oyster supper that evening my roommate was unusually grave. "Do you realize that you have taken two pints of whiskey in the past hour and are seemingly unaffected by it?" It struck me instantly as peculiar that I should be unaffected by this drink when several years before a teaspoonful was enough to excite me. "I'll stop it right now," was my immediate resolve.

In the struggle during the following two years, keeping the literal letter of my resolve was the easiest of all the factors to be considered. I had not agonized "cravings," but I had what was worse, the mental torture. There was with me the ever-present consciousness of the existence of this thing I had repudiated. My tendencies had been aroused; I was even a long time in realizing that.

I had no experiences in walking the floor and gritting my teeth to overcome my desires. Instead, my conscious mind grasped at anything in a conversation or on a printed page or anywhere else, to convey to me the idea that these things still existed; that I wanted some. And my subconscious mind seemed stored with insinuations and suggestions ready to put forth at any opportune moment—and they were opportune.

I couldn't seem to get my mind from the subject. I was not free for one moment. I pondered the psychology of this, but couldn't make much of it.

On two or three occasions I yielded, once with indifference and the other times with a great deal of disgust for myself.

My hard work and this struggle added to already sick nerves reduced me to such a physical and mental condition that I knew before I could do anything in life, could realize any ambitions, this question must be settled. I relaxed by taking a vacation and associating with some gay young relatives.

One night as we were returning from a hypnotist's exhibition I wished to myself, foolishly, that I could be hypnotized and given the suggestions that would cure me. It was my inspiration! Why not make my own suggestions in the way that I wanted them? So I took myself in hand that very night.

I directed my conversation to my subconscious mind as I would have to a person whom I wished to impress. I suggested to it that it would have a special duty, working night and day, of not permitting my thoughts to respond to any stimuli influencing my desire for alcoholic drinks. I suggested as the hypnotist did, that when I awoke the next morning this abnormal nervous sensitiveness would have left me.

Then I dismissed it as I would a servant whom I could trust. I knew that if I wished to wake at a certain hour in the morning, all I had to do was to impress my subconscious mind with the hour and it would respond as faithfully as an alarm clock; in fact, our entire family relied on this method of waking.

So I thought if one could leave so simple a thing as waking at a certain hour with the subconscious mind while one sleeps, why not give it a more responsible duty in a similar manner; one with a more far-reaching result.

That suggestion worked while I slept that night and the next night and the next, and all through the days, too. I was still careful of my thoughts but the old worrying mental attitude was actually gone.

I improved immediately; I dared not give the subject much thought for fear of recalling the old associations, so I drifted. After awhile I found I could think rationally again of these things, with the same indifference that you might think of a horse or a table or any other article.

I have remained "cured" ever since, although no one realizes the reason for my actual improvement or the sudden advance in my profession.

Eight weeks ago my physician told me I was overworking and advised me to give up tea and coffee immediately. He said that I would feel the effects of it for awhile, but that I could do it.

I took my same old servant to task and imposed this new duty upon him and have been entirely successful without any of the "uncomfortable feelings."

Now this has opened up a new world to me. If these things can be overcome by this methed, why may not other faults and habits of other varieties be experimented with in the same manner?

CONCENTRATE all your thoughts upon the work in hand. The sun's rays do not burn until brought to a focus.

—*Alexander C. Bell.*

A PAGE FROM MY EXPERIENCE

BY MRS. IDA CALKINS

▽ ▽ ▽

AFTER the experiences of half a lifetime—lived with the determined effort to obtain a satisfactory knowledge of the mental and spiritual forces of Creation, it occurred to me, in a very illuminating moment, just how I should proceed. I desired to lay aside all reading of a religious or doctrinal nature, listen to no sort of sermons or discussions on such subject; but to devote my thoughts and desires to the discovery of the highest applicable principles to an understanding of Omnific Infinity, in its relation to the finite.

To this end I began living more out of doors; in the fields, by the river, and often in the river; driving through the country and over the desert, and doing my garden work; and always with the one aim, to get nearer to the heart of the Creator—to understand his ways and works.

I read the stars; studied the heavens and the lives and habits of growing things, and of insects, reptiles, birds, etc.

I was particularly zealous in physical exercising, which increased brain receptivity. And the power through it all was my increasing prayer: "My God! Give me of Thy wisdom and knowledge, without stint, and let me KNOW when I have received the truth. Also fill my soul with love and patience."

I received a strong impression in the beginning of this soul-training, that the Father of Life did not desire humility or an attitude of self-renunciation from the creatures of His highest conception and expression. From that time I have reached up to God, and have always been conscious of a reality and good in every phase of existence. My outlook on life was limitless and full of possibilities. At the end of five years I seemed to stand on the very pinnacle of creation and look over into eternity.

Without further detail, I come to what I am pleased to call my revelation. I knew that I was receiving eternal good and knowledge every day; but I was still unsatisfied, and was always conscious of an overmastering desire for an answer to my questions of the what? how? and why? of God in the human receptacle.

What part of the Creator intelligence do we receive and in what form?

How did it proceed from the Creator and *when* received?

Why are different tendencies or dispositions received? Why do not all receive the same?

I *knew* that my answer would come in due time.

One year ago, on a May morning, I was awakened by these words whispered in my ear —clear and distinct: "Your brain is inhabited by a colony of spirits." (Every cell in brain and body has its own soul or spirit, all ruled by YOU.—E. T.) I opened my eyes in the consciousness of close spiritual contact; surprised and yet with an exultant uplifting of my whole soul and with the sweetest gratitude I ever experienced, I softly exclaimed: "Oh, God! Oh, God!"

In a few seconds the statement was developed, involuntarily, on several lines, wherein I learned many wonderful things. And the more I exercise my knowledge the surer I am of the Power that never fails.

LAUGHTER

ARE you worsted in a fight?
Laugh it off.
Are you cheated of your right?
Laugh it off.
Don't make tragedy of trifles,
Don't shoot butterflies with rifles—
Laugh it off.

Does your work get into kinks?
Laugh it off.
Are you near all sorts of brinks?
Laugh it off.
If enjoyment you are after,
There's no recipe like laughter—
Laugh it off.

—*Century.*

HOMES fail as business houses fail, because of inefficient management. But inefficient management, it is safe to say, is most often the result of a lack of a single purpose, a clearly defined ideal or differing ideals.

—*Thomas Dreier.*

IT IS easy in the world to live after the world's opinion. It is easy in solitude to live after our own. But the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

—*Emerson.*

Circle of Whole-World Healing

Conducted by THE EDITORS

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *The Nautilus*. You join the Circle in Thought only. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness.*

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

* * *

Key Thought for Daily Meditation

It is easy in the world to live after the world's opinion, and in solitude to live after one's own; but the truly great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Emerson.*



DEPARTMENTS OF WAYS AND MEANS

For the advancement of the individual in all the relations of life. Affording a clearing house of Ideas evolved through practical use of New Thought in thousands of individual problems of every kind. Conducted by the editors and contributed to by NAUTILUS readers everywhere, these departments afford a most valuable symposium for a "copious unlocking of energies by ideas"—as William James puts it.

THINGS THAT MAKE FOR SUCCESS

A Correspondence Department of Ways and Means Conducted by the Editors.

If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless otherwise directed by the author.

Letters for this department which must not be too long, should be plainly written on one side of the paper only and should not be mixed up with other matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

EDITORS.

Success Letter No. 405.

"The Science of Getting Rich" has been received and I have read it through at a single sitting. It is fascinating from beginning to end and by far the most direct and lucid explanation of this subject that I have ever read. Mr. Wattles is to be congratulated upon his success, but much more are those to be congratulated who have the privilege of reading his book.

On page 56 his reference to one wanting a sewing machine and how to get it, tallies so exactly with an experience of mine that I am impelled to write it to you. I have been intending to send it in as a Success Letter, but one time I told it to a company of people and they laughed and chaffed so about it that I resolved to consider carefully before I ever told it again. Of course I know that you and the New Thought family will not laugh for *you know,* but the jibes and joking about it made me lose my nerve, so to speak, but Mr. Wattles' book I am sure will enable me to recover it fully.

Some years ago I was very much in need of a sewing machine and could see no way of being able to get it as I had just gone to housekeeping and had used every available cent for that purpose. But a sewing machine I *must* have and I did not wish to burden myself with the instalment plan. Being a widow with three children to support I found it hard even to supply the necessary food and clothing—but a sewing machine was a necessity.

I was a *Nautilus* subscriber and working on the "Believe-ye-have-already-received" thought I began every day—yes, fifty times a day—saying, "Father, I thank thee for the sewing machine Thou hast sent." Many times when alone I would say it aloud, and earnestly, and I tried with all my might to believe.

One day a man called at the door and asked if I had a machine. I said, "No." "Don't you want one?" "I most certainly do," I answered. He smiled and began to talk as fast as possible about the merits of the Singer. I stopped him saying, "You are wasting your time and mine I am a busy woman and cannot stop to learn the workings of a machine with which I am not familiar. I want a machine that I can use *today* for there is a pile of work waiting for it."

He urged me to allow him to place a Singer

on trial for a month and if I did not like it, was under no obligation to take it. This I refused saying: "If it were a New Home or Domestic I would let you leave it, but I haven't seventy dollars to pay, even on instalments. If I could get a *good* second hand machine at a reasonable price, I would take it if it were the kind I want."

He left reluctantly and I must confess that I was disappointed myself for a moment. Then I said aloud: "Father, I thank Thee for the machine Thou hast sent me."

A friend of mine called soon after and I told her about it, saying: "I haven't given up. That machine is on the way to me and I'll get it, but I don't see just how—it's coming, sure!"

She looked out of the window and said: "There's a man at the door with a machine on his wagon, and yes,—he's bringing it in."

It was the man with whom I had talked, and I went to the door prepared to tell him that I would not have him bring a Singer into the house. I knew what I wanted and would not have anything else.

When I opened the door he stood there with the machine on his shoulders, saying: "Well, lady, here's that machine you want!" "What do you mean?" I asked.

"Why, it's a New Home which I just traded for. I don't know anything about it, but you can try it for a month. There isn't any band on it so I couldn't try it. Can you put a band on?" "Yes, I can." "Then I'll send you a new band by mail and if it works all right you've got a bargain. If it don't work all right I'll fix it for you and you can have it for ten dollars."

I fixed it and found it in perfect condition, hardly a scratch on it and a box of attachments which had never been opened.

I sewed, oh, how I sewed for dear life, all the time thanking God for the *ten dollars* he had sent to pay for it.

I wrote a letter to my mother in Chicago describing the incident, winding up with: "I've got the machine and the money is on the way, but I don't know which direction it is coming from."

Her next letter contained a money order for ten dollars. She said her brother, my uncle, was visiting her and she gave him my letter to read. When he came to the part about the machine, he laughed, put his hand in his pocket and gave her ten dollars. "There, send her that; she shall keep that machine by all means."

So you can understand why I believe in Mr. Wattles' book. I have had many similar experiences but this was such a direct answer that I thought it might interest your readers—and perhaps help them to know that the plan works.—PENELOPE.

Success Letter No. 406.

It has been three years since I have been reading everything on New Thought I could get and I have been wonderfully benefited. I decided to try a test on myself, of self-government.

I used to get angry at trifles and could feel the sensation of anger spreading as a veil over my better nature.

I decided this must NOT be so, that God had made me superior to such things, and when anything would come up which would incline me to anger, I would say to myself: "I am made for better things. God does not like anger. I WILL NOT GET ANGRY."

This would be repeated every time an angry thought would present itself, and in less than one year I had complete control of myself and have not felt angry for two years. I cannot tell you the perfect satisfaction it is to me. I am more than happy to know I have done away with one bad habit, and that it cannot return without my consent.

It will be hard at first to drive this angry thought away, but by continued effort and not giving way to it, it will be overcome.

Do not let go of your self-control even ONCE, for it makes it the more difficult next time and getting angry is only a habit and a bad one.

I wish everyone who has a disagreeable habit would try this plan, and asking God's help, you will conquer.

It is well to repeat often during the day: "I will not get angry," that the thought may become firmly impressed upon the subconscious mind.

You can overcome any habit in the same way and be as truly successful.—ANNA L. BRYANT.

THE PRIZE WINNER. October *Nautilus* contained very fine success letters. The judges gave all their stamp of approval. But they ended by declaring H. A. L., who wrote Letter 404, the winner. We shall be happy to send the prize of two subscriptions wherever the winner directs.—C. H. S.

WORSE than being fool'd
Of others, is to fool one's self.
—*Alfred Tennyson.*

THE FAMILY COUNSEL

A DEPARTMENT OF
CONSULTATION AND SUGGESTION.
CONDUCTED BY ELIZABETH TOWNE.

"Oh, wad some power the giftie gie us
To see ourselv's as ithers see us;
It wad frae mony a blunder free us,
And foolish notion."

In this department I (and sometimes William in my stead) reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of Nautilus. Every reader is welcome to what advice and suggestion we can give. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope with four cents extra in stamps and Madge will mail you a copy of the dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?
ELIZABETH TOWNE.

Mrs. C. H.—It avails you to keep still, when assailed in a family quarrel, only if you do so in the right spirit. If you can turn away and forget it, that is best of all. You can grow strength enough to do that. To keep still outwardly and protest like a dynamite charge inwardly is worse than to express your feelings. From what you tell me I am inclined to believe that the course you propose is the right one.

E. C. P.—Change of occupation will often give a man a new lease on life. Of course you are in a much better position to decide than I am, but it seems to me that it might be well if your husband sold the farm and tried the new business as he desires. Would it be possible for you to retain in your own name a portion of the money received from the farm? Whatever course you decide upon, follow it out with Good Will, and abide by the results. I think you are pursuing the right course when you try to forgive, in your mind, those who entice your husband. Remember always that when you *resist* a condition you do not like you help perpetuate it. The world is moved by love and Good Will, which is simply God's Will working in us, and which performs seeming miracles when we trust it. Let your faith go out toward better conditions and, above all, praise and be thankful for the good in your husband and for whatever improvement you discern in any way at any time. Along with your letter on my desk lies one from a poor woman whose husband threatened to kill her and then deserted her, leaving her alone with several small children and without support. Be glad that your case is no worse. Free your husband in your own mind and you will find him more amenable to your desires. I think you are, as you say, too impatient for progress. All growth seems slow to those concerned. Remember, too, that you cannot be happy and successful and dislike your work. Make it your business to get interested and like it, if you are to keep on with it. Interest in our work comes simply from concentration. If you let your mind wander from your work, of course you lose interest.

D. P. D.—I am so glad you have enjoyed *Nautilus* and I am doing my best to make it still more enjoyable and helpful for you . . . Your father is not peculiar at all. He is only just like other men who have little education themselves and therefore cannot realize the value of it. You ought to feel all the kinder toward him and take pains to enjoy with him just as much as you can all the knowledge that comes to you. If you are truly humble and loving there is no question but your father can learn of you just as well as he could have learned of some teacher when he was young. And I am quite certain that if you are wise enough yourself you can learn a whole lot from your father. We grow in wisdom by co-operation, and the more we give the more we gain, and the more places we look for knowledge the more we radiate our own knowledge and augment it.

M. G.—I cannot imagine a much finer career for you than to teach those few tousle-headed youngsters in that Postum Trot schoolhouse, and have, maybe, one or two of them turn out afterwards to be, maybe, presidents of the United States who would always remember you as the inspiration that headed them in the right direction. Never despise the day of small things. There is nothing so great that it was not once small, and there is no small thing but has in it the potentiality of greatness.

B. W.—The question you ask me I cannot answer with a yes or no. It all depends upon conditions and upon you. As an ordinary proposition the less you think about your food the better, and any food is good for you THAT YOU DESIRE, *provided* you eat it in very moderate quantities and *FLETCHERIZE IT VERY THOROUGHLY.*

W. D.—If there is anything the matter with you that you need to have healed it would, perhaps, be a very good plan to go on to raw food diet for some weeks or months. I am inclined to think that the "natural doctor" is correct in his statement that you will not thrive for any great length of time on a raw food diet. Of course this is only an opinion of mine, for I have watched some of the famous raw food faddists, and all of them that I know of eat cooked food and meat once in a while. I think it would be a good plan to eat one raw food meal a day, and one meal of the ordinary cooked foods. It might be that in living this way for a long time one could gradually drop off most or all of the cooked food and still keep well and strong. I do think it will take time for the digestive organs to get used to entire raw food diet, and that a sudden change from cooked food to raw food is not advisable if you are already in perfect health. If you are sick a sudden change from one diet to another is apt to work good in just the same way that a change from any diet to no food at all will do good. To make a sudden

change in your diet will enable your body to burn up accumulations of waste matter which were stored there by the use of the old diet. But for every-day use, year in and year out, one needs a varied diet with many changes. Raw food diet contains practically nothing but fruit and cereal, with perhaps milk. Some faddists do not use milk or eggs with raw food. The very same things that I have said about raw food hold good in relation to vegetarian diet. Except that I think it might do you more good to change to raw food diet than to an ordinary vegetarian diet. By the way, our own experience with the vegetarian diet showed us that it is difficult to live on it without getting a great preponderance of starchy foods. And I don't know of anything that is worse for the digestion and for the well-being of the body than too much starch.

A VIGOROUS temper is not altogether an evil. Men who are as easy as an old shoe are generally of as little worth.

—*Spurgeon.*

"Read Elizabeth's editorials in the February Nautilus," advised a man of my acquaintance. "They are great. Elizabeth is all right politically."

I assured him that I read the editorials and found them very interesting but that I did not see what difference it made about Mrs. Towne's political opinions, seeing she had no vote.

"No," he conceded, "she has no vote, but she has something just as effective in fact, and farreaching. She has influence. After all a woman's influence is what really counts in this world."

"But it does not count in politics unless reinforced by the ballot," I contended.

"Well, what of that?" he retorted. "A woman has no business meddling in political affairs anyway."

And then I wondered why, if that were the case, he had been so jubilant over Mrs. Towne's political preferences.—LISCHEN MILLER in *Sunday Register,* Eugene, Ore.

The three valued numbers: June, July and August of the NAUTILUS *came together with your letter. I find so much progressive and original thought in your magazine that I miss it even in a day's delay when I expect its arrival monthly.*—CARLOS TROYER, 1236 19th Ave., Sunset District, San Francisco, Cal.

I notice with much pleasure the gain that NAUTILUS *is making in every respect. I owe much to you and it for help and inspiration received. I always recommend it whenever opportunity presents itself.*—JOHN ORTH, Steinert Hall, Boston, Mass.

The Nautilus for December is quite the best number out for a long time, the matter being excellent. Despite the fact that the paper is swamped by advertisements, everyone should have it.—The Mentalist.



Friends, the Wind blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc., along with a brief digest of current magazines by the editor. We shall be glad to have our readers keep an eye out for other Straws that Show the way the clean Wind Blows, sending us any items they may think suitable for this column of very brief mention.—E. T.

Of the many star acts in the great educational play of the South one of the most noteworthy is the Girls' School Club, which centers its interest now in the tomato phase of agricultural, industrial, and commercial education. They raise bumper crops of tomatoes, raise them scientifically. Industrially they can them skilfully. They buy a school canning equipment for about $20. They have a label for all school-canned tomatoes, and it is most attractive. Commercially they market them at an extra price. They get all the market they want so far at a price undreamed of by the canneries.—JOURNAL OF EDUCATION.

If you are fond of autobiography don't miss "Some Early Memories," by Henry Cabot Lodge, which is now running in *Scribner's Magazine.* An interesting study in psychology is "Dreams and Forgetting," by Edwin Tenney Brewster, in October *McClure's.* Read Harold Bolce's article on "The New Darwin," in the October *Cosmopolitan.* This is a story of the work of the son of Charles Darwin. Send to the Mt. Tom Press, Northampton, Mass., and get the April-May number of the little *Mt. Tom Magazine,* and read Gerald Stanley Lee on "This Desirable Planet to Let." It is a literary and spiritual feast. Read "The High Cost of Railroading," by B. F. Yoakum, in *World's Work* for October. And "Beef," by Stockbridge, in the same number. And don't overlook "The Larger Housekeeping," by Mabel Potter Daggett, in the same. Read "Fighting the Deadly Habits," the story of Charles B. Towne, in the October *American Magazine.* By way of a human nature study read "The Making of an American Woman," by Maude Radford Warren, in *Saturday Evening Post* for September 28. By all means read Theodore Roosevelt's editorial on "Progressive Democracy" in *Outlook* for October 5th, and "The Taft-Wilson Trust Program," in the issue of September 21. Ho, all ye who want to be happy in marriage, read that personal experience story in *Backbone Monthly* for September. Address Libertyville, Ill.—ELIZABETH TOWNE.

The "continuation school," which was created in Ohio by a law which recently went into effect, provides that every girl between

the ages of 14 and 16 who has not completed the eighth grade must spend "not more than eight hours a week nor less than four hours" at some continuation school, at times most convenient for the employers and employes.

It is mandatory on employers to see that the act is enforced. The curriculum is of extremely wide range, designed so as to include practical instruction in the many pursuits in which the girls are employed regularly, and to give such instruction as can be put into immediate practice.—*New York Tribune.*

According to reports, the first of May will witness the beginning of a new era in the industrial changes of this institution. The stove works, which have been operated under the contract system for the past twenty years, will be a thing of the past, and machinery for the manufacture of iron beds, mattresses, and practically all the furniture needed at the various state institutions, will be installed. This will sound the knell of contract labor in the Oregon State Penitentiary.—*Lend-a-Hand.*

To the operatives of the Bourne cotton mills of Tiverton, R. I., was paid the other day a 43d consecutive semi-annual dividend of 2 per cent of the wages each earned during the past six months. For 21 years, in good times and bad, this plan of "profit-sharing" with employes —although some think there are no profits— has been scrupulously kept up. It is a fine record. The president of these mills is Jonathan Bourne, the progressive senator from Oregon. It is rather refreshing to find at least one public man who talks a good deal about justice and the "square deal" living up to his professions in the way he treats those who toil. —*November Mediator.*

FOR WORLD PEACE

WE, the Rising Generations, want a World Agreement for Universal Peace.

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

We want these ships manned by the best instructors in foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.

—*Elizabeth Towne.*

LITTLE VISITS

A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

Why Medical Freedom Means Public Health:

Medical freedom is just as essential to us as is religious or political freedom. We have a right to have it under the American constitution that grants us "protection of life, liberty, and the pursuit of happiness." Since health is the basis of our earthly happiness, we must have the freedom not only to enjoy and promote our health, but also to protect it as well against all medical fallacies and experiments that have proved to be a danger and menace to life and health. And since medicine tries to deny us these things, the people demand and insist upon their inalienable rights.

Medicine may be good enough for those who don't know any better, but those who don't want fallacies and dangerous experiments have a right to their choice, just as much as others have a right to their option. And medicine can never usurp the sole right to practice the healing art and force itself upon those that have no use for it, because they know what it is. That is the whole question of medical freedom in a nutshell. *All approved healing systems must have the same right and privileges to practice, as medicine has.* Every liberty-loving American will agree with us and help win out in our common struggle against medical despotism, of which we have had more than enough.

Only under medical freedom can we have true enlightenment and progress in matters pertaining to health. Only the other day, Dr. John B. Murphy, the former president of the American Medical Association, openly admitted, in an address to his fellow members, that for three centuries the medical profession had taken no steps to educate the public in that most important of all sanitary subjects, *the preservation of health.* He thus admitted that the true physician really has such a duty to humanity. From this confession of the universal negligence of medicine of the most vital subject of sanitary practice, one may form his own conclusions as to the fitness of the medical profession for the competent safeguarding of public health.—DR. A. LAICUS, San Francisco, Cal.

Theodore Roosevelt's Dangerousness:

"When six weeks ago in this building a discarded political committee as its last effective act on earth, defrauded the republican party of its right to be the Progressive party of the nation, it could not defraud the American people of their right to have a Progressive party.

"Three-fourths of all the republican states

in the Union had expressed themselves for Theodore Roosevelt, as the republican nominee for the presidency.

"Without patronage or political power, without official machinery, with nothing but his great name upon the lips of his countrymen and the memory of his deeds in their hearts, with nothing but the free choice of the people, that should ever be the country's birthright, he swept through the great republican states with the most pronounced triumphs ever won by any man in a preliminary political struggle. These states representing a majority of the party, had endorsed the Progressive principles, they had expressed their choice for Mr. Roosevelt as the natural champion of those principles, they thought they knew what they wanted; they thought they could secure in a republican convention what they asked for by a majority vote. It remained for them to learn for the first time that a discarded national committee in desperation could wield more power in a republican national convention than the regularly elected delegates.

"For the party of Lincoln, and Grant, and Blaine, and Garfield, and Harrison, and McKinley, and Roosevelt, we have nothing but the fondest memory and the deepest gratitude; but for the party controlled by the Penroses, the Barneses, the Cranes and the Guggenheims, we have not even time for regrets.

"What justification do these men seek for their acts of treachery against the majority? They say that Theodore Roosevelt is a dangerous man and that any means, however fraudulent, adopted to defeat him, were justifiable and patriotic.

"Theodore Roosevelt doubtless is a dangerous man to that association of interests which in the republican convention, placed the powers of a discredited political committee above the rights of over two million voters by which the majority of the republican delegates had been elected.

"But has he ever been dangerous to the American people?

"Was he dangerous to any of his countrymen, when at the very beginning of his young manhood as a member of the State Legislature, he angered the political managers of New York by demanding the impeachment of a crooked judge? When he met their hot scorn with a demand for plain honesty, and forced the impeachment proceedings in spite of all political objections, was he showing the precocious signs at that early age of a dangerous character in public life?

"When his unflinching courage as civil service commissioner made the civil service of the country for the first time in an age of practical politics mean something for the grade of the service, was he showing tendencies of an official whose ambitions endanger the welfare of the people?

"Was he dangerous to any of his countrymen when, as police commissioner of New York, he attracted the attention of the nation by his courage and fidelity in a place where those qualities had been lacking? Let the honest men of New York answer.

"Was he dangerous to his fellow citizens when he resigned his attractive position in the navy department and went forth as a volunteer soldier to lay his life if need be upon the altar of his country's service? Even at that hour he had made impression upon the American people as a militant force for better government. Was it an unwholesome influence he wielded upon the nation as a naval official when in stating his determination to go to war he said: 'How can I ask others to fight if I will not fight myself?'

"Was he a menace to the welfare of his fellow citizens when, upon his return from that war, he accepted the governorship of New York, and was he plotting against their interests when he inaugurated the reforms which so agitated the New York politicians that they were glad with exceeding joy when he was sidetracked into the vice-presidency?

"Was it the weak and defenseless of the nation who were in danger from him when he used the 'Big Stick' to secure passage of an effective bill for the regulation of railroads—when he forced the stand-pat senators to make of the Dolliver-Hepburn bill an honest fulfillment of the party pledges?

"Was he working to endanger the interests of the American people when he dreamed out the National Irrigation policies, the preservation of the forests, the protection of the water power sites and the other great policies of such vital concern to those who live in the great spaces of the country, where these acts of legislation are of first importance?

"When he helped to create the Employers' Liability Act, the Safety Appliance Act, and the bill for the regulation of Railroad Employes' hours of labor, was he doing it to make himself dangerous to the American laborers? When he aided in the establishment of a Department of Commerce and Labor was he designing the destruction of the laboring man? If you think this, read the returns from the great industrial districts of Pennsylvania, and New Jersey, and Illinois, in the recent primary elections; watch for the verdict of these great laboring districts next November.

"When he helped to create the Pure Food and Pure Drugs Act and the Federal Meat Inspection Law and the Law for the Inspection of Packing Houses, was he engaged in a plot against the lives of the American people?

"We had had three hundred years of able debate upon the Panama Canal. When Theodore Roosevelt by his vigorous policy of doing things, changed this debate into actual accomplishment, acquired the Panama Canal Zone and organized the greatest project for the glory of the American people and the benefit of world-wide commerce ever dreamed out by a statesman, did he endanger the commercial interests of the country when he substituted the canal for the age old debate upon the subject?

"When he intervened in Cuba a second time and restored Cuba to Cubans in order that he might fulfill with ample measure the pledges which his predecessor had made to the Cubans, was it the act of a Cæsar desiring to make himself the recipient of dangerous power?

"Was he a follower of Nero, dreaming only of the destruction of his own people when he went into the Pennsylvania Coal Strike in 1902 and by the fullest use of his executive authority, settled that terrible problem with such equal justice that neither the mine owners nor the mine workers had any complaint to offer?

"When he developed the civil service in our insular possessions; when he settled the finances of Santo Domingo; when he convicted the post office grafters and the public land thieves, when he directed the investigation of the Sugar Trust customs frauds; when he began the prosecution of the railroads and other corporations for the violation of the Sherman Anti-Trust Law, when he began the Tobacco Trust and Standard Oil suits, was he laying out a program which would work harm to the American people?

"When he opened the door of China to American commerce, did he do it as an enemy of the American manufacturers and commercial interests?

"Shall we take from under the name of the man who brought contending nations together at Portsmouth and settled the bloodiest war of the age, the words 'World-wide Patriot and Citizen,' placed there by the world and write there the words 'Dangerous to the people'?

"When his great vision saw the possibilities in the policies of conservation and having dreamed those policies out and enacted them into law, he left them to the guidance of Gifford Pinchot, was he working against the interests of the American people? And did his successor avert a great wrong when he took Mr. Pinchot off the work and turned it over to the Ballingers and the Guggenheims?

"Shall we say Theodore Roosevelt is dangerous because the people of the United States trust him? An eminent editor has recently said that Mr. Roosevelt 'has a dangerous capacity for confusing morality with politics.' Shall we say that this is a dangerous capacity?

"Mr. Roosevelt has been dangerous to some individuals and to some interests, and their activity at the present hour indicates that they are much alive to the danger. During his seven and one-half years of strenuous life at the White House, he was dangerous to every interest that sought to use government for selfish purposes.

"He was dangerous to the Wadsworths of New York, who did not think it was safe and sane to inspect the food products. He was ruinous to James J. Hill's proposal to become the transportation emperor of the northwest. He was dangerous to the plunderbund who had sought to expand $30,000,000 of physical property into $90,000,000 of capital stock; he was dangerous to the men who had started out to make themselves the Water Power trust and to rob the people of their natural advantages. He was dangerous to the Lumber Trust when he withdrew 300,000,000 acres of timber from its grasp. He was dangerous to the association of high financiers who sought to corner the nation's riches in Alaska. He was dangerous to every United States senator who secured his seat through fraud and to every official who sought to make his public office a private graft.

"Before he left the White House he even sought to instill into the mind of his successor some of these dangerous tendencies, leaving a list of many dangerous suggestions. Some of them were for the reform of the financial system; for the correction of the Employers' Liability act; for revision of the Sherman Anti-Trust Law; for legislation for the prevention of over-capitalization and stock watering, and other equally dangerous habits of thought, which only the judicial temperament of his successor and the safe and sane influence with which he was surrounded kept him from contracting.

"Theodore Roosevelt was president seven and one-half years. He was a strenuous president all the time. He made the office one of big activities. He increased the respect of the people for their own citizenship and awakened them to the sense of their own responsibility for their government.

"And he came out of those seven and one-half years of strenuous life absolutely the greatest individual citizen of the world. It is no accident that he occupies that place in our hearts and confidences today any more than it is an accident that President Taft, who has served us four years, has made less impression upon the American people than any president since the days of Buchanan."—HENRY J. ALLEN of Kansas, in his speech seconding the nomination of Theodore Roosevelt.

A Letter from a Boston Progressive:

The world in which a wife or mother or a young woman who wishes to best fulfill her obligations to the community, no longer is bounded by the front and back doors of the home. We women, no matter whether we regard this as unfortunate or as an enlargement of our opportunities for service are deceiving ourselves unless we regard it as a fact. We may congratulate ourselves that under our new opportunities or education, we ourselves have changed; but the vital truth is this,—the world has changed its demand on us. New social problems in the communities of congested population make it necessary for defence of the home that must go militantly outside the home itself. All women, therefore, no matter how carefully protected some may be, have a vital interest in the conditions under which women in this new world are employed, in the laws and administration which guard the homes of each of us by guarding the homes of all of us, in the development of better systems of education and care of the public health and protection of children from exploitation as cheap laborers, and in the care to insure against impure food, water and air. The cost of living is now more the problem of the woman's management than of the man's; she has begun to realize that the tariff problem has a seat close by the home fireside. The gas stove is her concern. Why not the regulation by traffic laws of the fast modern methods of locomotion. The wholesome mind of her daughter is her concern. Why not the laws which affect public morals?

To women whether they be suffragists or not, the Progressive party offers an opportunity. To women universally it offers the opportunity to share in the solution of the great public problems in which women do not enter so much by choice as because the modern world has brought these problems to the door of the wife and mother and said: "Here; these questions belong to you." "And the Progressive party has stood squarely up to the recognition, not of any theory but of a fact of the modern world in which we live and has said: "Yes, these are the problems of woman, too, and she not only shall have the right but the duty of sharing in the fight for social wholesomeness and industrial justice." For the first time the woman has been asked to sit in the councils of a great political party. Now is the time for woman to show that she has the courage, the good sense and unselfish willingness to meet her duty, deal with large affairs coolly and efficiently, and so prove, more than a century of suffrage campaigning could prove—that the Progressive party made no mistake in its estimate of her ability to combine with her tenderness, courage; with her refinement, ability; with her loving care of her own home, the loving care of the homes of the nation.—MRS. RICHARD WASHBURN CHILD.

An Erratum and a Blessing:

I want to call your personal attention to what I consider a mistake to have printed in so valuable a magazine as yours. In Florens Folsom's article in the July number please read the first verse of first column on page 45, where the poor woman is totally blind yet sees her sister going upstairs. Don't think I'm calling your attention to this in a spirit of criticism, for I'm not. I'm greatly interested in this New Thought idea. I've read many times your "Experiences in Self-Healing" and am going a little later to have your Four Lessons. I'm very deaf and an old woman as the years count and after a laborious but in the main a happy life, am living at the Berkshire County Home for Aged Women. Instead of being humiliated (as some are) I'm *glad* to be here and feel that this life here is a reward to me for a lifetime of service to others, and I thank God every day that there ever lived a man like the Mr. Crane who founded this Home. I've been through more horrors in the way of tragic deaths in my family than most women are called on to pass through, but am still able to smile and know that "All things work together for good to those who love God."—MRS. J. A., Pittsfield, Mass.

You don't know how happy it makes me to feel that you are PROUD of living in that beautiful home for aged women. You know, I believe, that the time is coming when there will be just such homes as that for all aged persons maintained in every community, and that it will be considered an honor and a privilege as well as a RIGHT for every old person who has no home connections to enter one of those community homes. Society should take care of its old people, and society is working up to the knowledge of its needs in this respect.

Also it should take care of its children in exactly the same way, looking after them and providing for their physical needs while they are being educated. We do not admire Mr. Crane's old-fashioned, stant-pat politics, but we certainly do admire his up-to-date benefactions, and his useful private life. And we know that in time his stand-pat-ism will be forgotten by the world, but his good works will follow him and the world. Isn't that a beautiful thought. So blessings be to Murray Crane.

As to that error in the word in Florens Folsom's experience article in *Nautilus* for July, I think we shall have to attribute it to a slip of the pen or the typesetter! The word should have been "sensed," instead of "saw." I'm glad you called my attention to it, and perhaps others besides yourself noticed the same thing. To one temporarily blind the footsteps of a sister would immediately bring up the picture of that sister. Then afterward when she recovered her senses again it would be quite possible for her to say she saw her sister, instead of "sensed." At the heart of it the senses are all one you know, and "sense" covers the whole field.—ELIZABETH TOWNE.

Death of a Party:

Hegel elaborated the idea of negation. For example, to prevent killing, we kill—when we hang murderers. To preserve individual liberty we surrender that liberty to a government. For the sake of peace we build dreadnoughts. We whip a child lest it do something that will cause it bodily suffering. The way to become strong is to expend strength prodigally. We inoculate ourselves with virus to keep from having smallpox, and take poisons to cure disease. To be truly charitable one must refuse beggars, because indiscriminate giving defeats genuine charity.

The true sensualist guards against excessive indulgence of the senses, which would impair them. Collectively we gain wisdom only through our mistakes. Unless a seed decays it cannot germinate. On the moral plane the way to wealth lies through sacrifice and renunciation; to save your soul you must give it away.

Thus everything eats itself. Every true concept is shadowed by its opposite, which destroys it. If you say "I am in doubt" you are not in doubt, for to be in doubt you would have to doubt the doubt instead of being positive about it.

So every human institution tends to defeat the very object for which it was created, and digs its own grave, save as it may be renewed by a rebirth. Rome was invincible while she had enemies to dispute her power. As soon as she demonstrated her invincibility, dissolution began. The perfection of feudalism produced the monarchy which swallowed it, and Louis XIV prepared the revolution. Our own constitution, which as swaddling clothes preserved our national life, now cramps and binds us. The Republican party, born of an aspiration for liberty, seems to have become the

most dependable refuge of oppression. Sounds now in the air resemble the rumbling of a hearse; but perhaps they are from the carriage wheels of guests hastening to a christening.—*Editorial in Saturday Evening Post.*

Re Non-Attachment:

I have enjoyed the last number of *Nautilus* so much that I want to let you know of the delight it has given me. There are so many good things in it that I hardly know which to select to remark upon. I was specially pleased with Mrs. Militz's paper—I have not usually liked what she said so well. But even here she advocates one thing which I do not believe in—detachment. I am pleased to see in Dr. Dresser's paper a denial of this very idea. He says: "One may be more attached to people than formerly." He does not quite make plain, however, how one may be superior to disappointments in friendship or love. I think it is in knowing that what one is attached to is their divine part, and continuing to love that. Of course, congeniality may have vanished—one has then to look for it somewhere else, but there will not be the agony in *letting go,* if one has not been attached to the fleshly part. In that sense detachment is all right, but I think we should make very plain that it is not *repression* but a more vivid consciousness of attachment to our ideal, that keeps us above sense of loss or of possibility of loss. I know you agree with me here. Let us have something about it from your pen.

I hope you are right about Roosevelt. I have felt a little afraid to trust him, but I *want* to, and if he is to be trusted I want to have him win, though it seems to me impossible. It would be great to have Amageddon over and done with!

Again—congratulations on this number—best wishes always. Yours in hope and faith. —HARRIET BRADBURY, Columbus, Ohio.

Co-op. Stores for Portland, Oregon:

I want to call attention to that remarkable production by Florens Folsom, beginning on page 44 of your July issue, in "Personal Adventures in New Thought." It is really literature so strongly is it written. Her description of the porch incident is so vivid that anyone with a trace of the gift of visualization can see it all. Here is one of the fine things as a figure of speech in that letter: "If glory and honor turn their backs, which are DISCREDIT and SHAME, upon you, let it be so." And this—not a figure, but a magnificent wording of one of the profoundest facts of existence. The old Quakers would have sensed its power: "Something within you, deeper than your will, BEYOND and UNDER your desire, will hold fast to you all that is really yours." There is the rational, fundamental basis of true optimism.

I want to tell you about Portland's new co-operative stores. Mayor Rushlight named a committee to establish these stores, and here's a quotation from the letter that committee sent out: "The cost of living is so high that many people find it hard even to keep their children from going hungry. To meet this condition a number of Portland's leading citizens petitioned the mayor to appoint a committee to perfect arrangements for opening co-operative stores in this city—stores where all the profits go to the purchasers. In England and other European countries such stores have been in very successful operation for many years. The people who trade in them get enough money back in profits to pay their rent, or clothe the family, and sometimes to build their own homes. You may do likewise. The committee decided that the first co-operative store shall be opened in Albina, supplying the district within Mason street on the north, Williams avenue on the east, Russell street on the south, and Maryland avenue on the west."

I know you will be interested to know that the intervening months of patient effort have resulted in the establishment of a clean, bright, energetic "co-op." store at the corner of Albina avenue and Shaver street. It is the business of a regularly incorporated body composed of working men and women who have each subscribed for one share of stock at ten dollars, carrying with it one vote on organization affairs—nobody more than one share; nobody more than one vote. Last Saturday night the store had its official opening after its first week of business, which had not averaged less than forty dollars a day. When will people learn to pay back to themselves what is ethically and rationally and naturally theirs, and which nothing but the negation in their own consciousness could separate them from?—ELEANOR BALDWIN, 18 Selling-Hirsch Bldg., Portland, Ore.

Names and the Hindu Philosophy:

There is enough wisdom and common sense to be found on the 15th page of the November *Nautilus* to stamp its author as a common benefactor. You have said it well since folks are folks everywhere and it is true culture and wisdom that establish environments. There are other excellent features to be found in this number, but *the* one referred to is axiomatic.

Don't be afraid of names. This fear only leaves a doorway open for the attack of derision.

Where there is no fear, derision soon backs out and seeks some easier field of action. Character is stronger than derision and conviction conquers doubt.

I beg to be allowed to say that so far as the Oriental hope as expressed in American philosophy is concerned, I know of nothing in the religious world so liable to withstand the tooth of time and the world's accumulating wisdom and knowledge as this philosophy and faith. When all the modern philosophies and beliefs shall have served their purpose and have by the brush of time been swept away and forever lost, this wonderful philosophy will still be young and singing on its first watch.

It is the expressed wisdom of the Infinite to "whosoever hath ears to hear" and a desire to understand.—DR. L. H. HENLEY, Marshall, Tex.

(*Continued from Page 1.*)

Another fine study by Orison Swett Marden, "Think on These Things."

Among the poems for December *Nautilus*, some of them specially appropriate to the season, will be a beautiful long one by Ella Wheeler Wilcox, called "Faith."

And there will be a delightful little talk on "Business Efficiency," by Thomas Dreier.

And a lovely poem-prayer by Benjamin Fay Mills.

And some special features for Christmas.

Armageddon.

We are celebrating the opening of our fifteenth year of successive publication of *Nautilus*, and the close of the first campaign of the new Progressive party, all in this one issue! Of course we are praying for success for all of us.

In the December number we may take space enough to say, "I told you so"! Or possibly we may draw a black border and shed a few tears in it.

But the Progressive cause will go right along just the same. We stand at Armageddon and we battle for the Lord. We may have to battle four years more. If so, it will be a crusade right straight through the four years! And victory is ours in the end.

But, oh, dear no; that doesn't mean that we are going to fill *Nautilus* with politics for the next four years! Not in the least. This number of *Nautilus* closes our political campaigning for this year.

By way of celebrating the election which comes November 5th, we are printing in this issue a picture with campaign decoration of our two candidates, Roosevelt and Johnson. This cut comes to us by kindness of the *Los Angeles Tribune*, a clean, independent, Progressive, honest, able paper that has been devoting its energy to this great campaign for the people.

Our 15th Year.

By way of further celebration for the opening of our fifteenth year of publication we are raising the price of *Nautilus* with this issue to $1.50 a year, 15c a copy. The rise in the cost of production, and the rise in our own standards of production, and the rise in prices for good manuscripts makes this rise in price necessary.

But the real dyed-in-the-wool New Thoughter will be glad of it instead of sorry. We believe that our readers are "broad and ample," as Sarah Reese says.

In other words we have good faith that our readers will think that at $1.50 the *Nautilus* is a *MIGHTY GOOD INVESTMENT*.

Nautilus is not an "expense" you know—it is an investment that brings back splendid returns to those who really use it.

Another little item by way of celebration—we will give all our old subscribers the privilege of renewing *Nautilus* this month at the old price of $1.00 per year. And more than that we will give them the right to send in all their friend's subscriptions at $1.00 per year. We want to give everybody a fair chance to get accustomed to the idea of paying $1.50 a year! Come in now at the old price, if you like, and then think about it and get used to the $1.50 idea.

That $1.50 idea marks a new epoch of realization with us—realization of the limitless supply. We pass along this realization to our readers. Freedom from limitation, realization of God our abundant supply; realization of our ability to have the things we truly desire; new faith in ourselves, our friends, our helpers, and the eternal verities; these constitute the keynote of our new year. Are you with us?

The Raise in Price.

The advancing standard in magazines and the increased cost in production has resulted in practically every $1.00 magazine being advanced to $1.50.

We have decided that it is necessary if *Nautilus* is to continue to grow and improve, to follow the other magazines in this advance in price.

Accordingly, from now on the subscription price will be $1.50 per year and 15c per copy at newsstands.

The 10c per copy heretofore paid at newsstands had to be divided between the publishers, the wholesale news company, and the retail dealer. Of course this has left a very small margin, or no margin, in many instances, for those concerned. Dealers will not display or push the sale of a 10c magazine, and we cannot blame them. Many, if not all, Canadian dealers have been selling *Nautilus* at 15c. Under the new arrangement we expect to secure a much wider distribution and sale of the magazine, and this, in turn, will enable us to give our subscribers a better *Nautilus* than ever.

We have paid hundreds of dollars more for contributions during the past year than we have paid in any previous year. We now have some of the very best writers upon advanced thought and practical psychology and we shall give you better material from now on than we have ever done before.

Remember, *Nautilus* is now *$1.50 a year. (Foreign, $2.00, or 8s. 4d. Canadian, $1.75.)*

But you and your friends may come in at the old rate if you do it NOW.

Our county has 20,000 voters, all cut up. As president of our Bucks County Progressive Roosevelt Club, I enroll your name on our Highest Roll of Honor for the brave part you have taken in the Progressive work of Massachusetts.—HENRY GUY WALTERS, Langhorne, Pa.

The August Number of NAUTILUS *is at hand. It is one of the best. It is elevating to read it. Thank you for the many good thoughts it contains. It gives me so much comfort and enlargement of soul. May the solid South through the cleverness of the North and your pen, be broken up in the coming election, that the nation may stand forth as a solid unit as in days of Auld Lang Syne.*—E. H. LIVELY, Aberdeen, Wash.

FATIGUE

Its Cause and Antidote

By D. O. Harrell, M. D.

FATIGUE means poison. Every muscular and nervous impulse causes the burning of vital fuel, and the ashes resulting are Carbon Dioxide, a deadly poison. Fatigue is simply an indication of an excess of this poison in the system.

Another strange fact is, that the ashes dumped into the blood by the waste of a muscle cell are exactly of the same character as the ashes that are produced by a nerve cell or a brain cell. Hence anything that tires the brain also tires the muscles and vice versa.

This phenomenon has been clearly proved by Professor Fred Schiller Lee of Columbia College, expert on fatigue, and also by Dr. Maggiora of Turin, Italy. It is evident how useless it is to attempt to revive a tired brain through physical exercise, as is so often recommended. According to Maggiora, rest and breathing are the only sensible antidotes for fatigue.

The foregoing facts should be kept vividly in the mind of everyone. Fatigue is a danger signal. It is an indication that your lungs have failed to throw off Carbon Dioxide as fast as it has accumulated. It is Nature's command to rest and breathe. There is no other fatigue cure. It is through the lungs alone that this accumulated poison can be cast off. Endurance, whether mental, nervous or muscular, is governed directly by the degree of your respiratory power.

Brain workers who lack power of mental concentration, who have a poor memory or who become rapidly fatigued, should ask themselves whether their system is not saturated with poison. Those who become fatigued rapidly through physical exertion may be sure that they too are suffering from the same poison.

This fatigue and lack of mental power is not due as many wish to believe, to lack of proper or sufficient food. Most of us eat enough food to nourish a body and brain twice as large as that we have. But not one person in a hundred breathes sufficiently to burn the food he eats and to throw off the ashes that result.

It is a lamentable fact that few persons know how to breathe or know the first laws of respiration. As long as they are not actually consumptives they blindly assure themselves that they have large and *active* lungs.

There has come to my notice recently a book entitled, "Deep Breathing," by Paul Von Boeckmann, R. S., 111 Park avenue, New York. This treatise is by far the most sensible and valuable work I have ever read on the vital subject of breathing. The author is evidently a man of great experience and practical ideas.

I believe this booklet gives you the real key to constitutional strength. It shows us plainly how to develop a high degree of respiratory power, so that we may cast off fatigue poison, and other health destroying matter. It explains for the first time the danger of developing the external body at the expense of the internal body. The author's arguments are so logical that his theories must be based upon vast experience. Personally, I know that his teachings are most profoundly scientific and thoroughly practical, for I have had occasion to see them tested in a number of my patients.

The booklet to which I refer can be had from the author directly upon payment of 10 cents in coin or stamps. The simple exercises he describes therein are worth many times the small price asked for the booklet.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by William E. Towne unless otherwise signed.

—"Old Age Deferred," by Arnold Lorand, M. D., of Austria. The author believes that by adopting the methods outlined in this book it is quite possible for the average person to prolong his term of active life ten or twenty years. In other words, he believes we need not die under ninety or a hundred years if we live according to certain simple hygienic laws and improve certain functions of the body by methods which are carefully explained. Dr. Lorand bases his claims entirely upon evidence of a scientific nature. His high standing in the scientific world is a guarantee of the exceptional value of his book. We may add that this book gives, for the most part, an entirely novel presentation of the subject. In brief, the author's theory of old age is that it is a chronic disease due to degeneration of the glands with internal secretions, of the thyroid, the sexual glands and the adrenals particularly, and that this degeneration is amenable to treatment by hygienic methods, just as are chronic diseases in general. Especially valuable chapters deal with the hardening of the arteries and its prevention, "Prevention of Appendicitis," "Prevention and Treatment of Habitual Constipation," "Open Air Life and Breathing Exercises," "Hygiene of Eating," "Treatment of Sleeplessness and Insomnia," "Married Life as Means for Prolonging Life," "Emotions and Worry as Causes of Old Age," "Hygiene of the Mind," "Religious Beliefs as a Means of Prolonging Life" and "Prevention of Premature Old Age." The book makes a comprehensive and most valuable health book and guide to correct methods of living—methods that prolong life. 458 large pages, cloth. Price, $2.75, postpaid. F. A. Davis Company, Philadelphia, Pa.

—"Psychic Phenomena, Science and Immortality," by Henry Frank. A fair-minded and impartial review of many interesting phases of psychic phenomena and their relation to immortality. One of the most interesting of the psychic features of the book is the author's own story of a strange series of phenomena which occurred (unsought) in his own home. A young servant girl was the apparent medium through whom was manifested a force sufficient to overturn the heaviest furniture, produce terrific crashing vibrations upon a door and to cause small articles of wearing apparel or of toilet use to disappear and reappear before the very eyes of the astounded members of the family. Not until the family removed from the house did the manifestations cease. A considerable space is devoted to a consideration of the activities of the sub-conscious mind, telepathy, hypnotism, etc. Some of the chapter titles are: "The Seat of the Sub-Conscious Mind," "The Mind's Mysterious Mirror," "Super-Physical Senses," "The Subterranean Self," "The Invasion of Personalities," "The Sleepless Self." The second part of the book is devoted to a scientific interpretation of the phenomena treated in Part I, and contains chapters on "Ultimate Matter and Vital Energy," "Recent Mysterious Scientific Discoveries," "Some Occult Forces in Nature," "Thought and Radio-Activity," "Physical Basis of Telepathy," "Substantiality of Thought," etc., etc. Part III contains the author's summary upon "The Problem of Immortality." He finds a scientific basis for a belief in life after death. There are no voids in nature, and thought cannot produce a negative. Therefore the author reasons that death must be only an opposite of life and not a substantial reality in itself. "Psychic Phenomena, Science and Immortality" embodies and summarizes the very latest conclusions of science as they relate to the phenomena of mind. The book shows great care and thorough treatment in its preparation, and is exceptionally interesting because of the many descriptions of personal experiences and experiments. It deserves to become as popular as Hudson's "Law of Psychic Phenomena." "Psychic Phenomena, Science and Immortality" contains 556 page , fully indexed, cloth bound, published by Sherman, French & Co., Boston. Price, postpaid, $2.40.

—"Criminal Man," by Cesare Lombroso. Prof. Lombroso made a science of his study of criminals. In this book he gives expression to and sums up the leading ideas of the Modern Penal School. This school teaches that crime is best abolished, not by a study of crime in the abstract but by a study of the *criminal*, his nature and the causes which incite in him the commission of crime. Crime is due to the structure and innate nature of the criminal, as much or more than to his surroundings. In short, the real criminal is physically a different being from the normal man or woman. Criminality and epilepsy are shown to have a close connection. The criminal should therefore be treated as a sick man, as one physically imperfect, and reform should proceed along the same lines as in cases of insanity or epilepsy. The probation system and juvenile courts are organized in harmony with the new science of criminology. 322 pages, cloth, indexed. Price $2.17. G. P. Putnam's Sons, New York City.

—"The Way of the Wind," by Zoe Anderson Norris. A beautifully written, beautifully printed little book, unfolding a tale in minor refrain. The tale is interesting from first to last but is a little long on shadows and short on sunshine. 191 pages. Broad covers, special unique cover design. Price not given. Published by Zoe Anderson Norris, 338 East 15th street, New York.

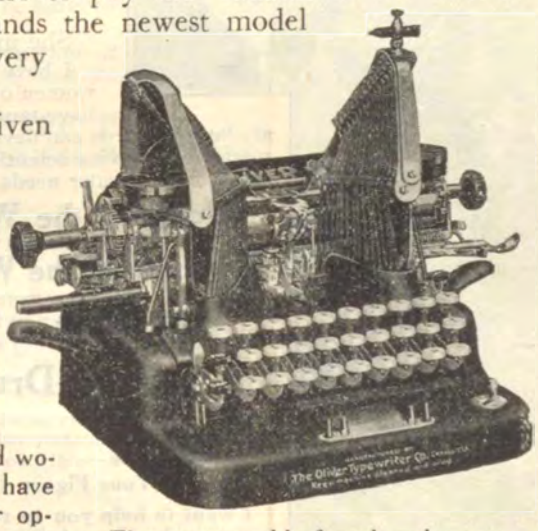
—"God and Democracy," by Frank Crane. A plea for the advancing idea of God. The author regards God as less of a ruler, a monarch, and as more universal than He has here-

(Continued on Page 74.)

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(Continued on Page 76.)



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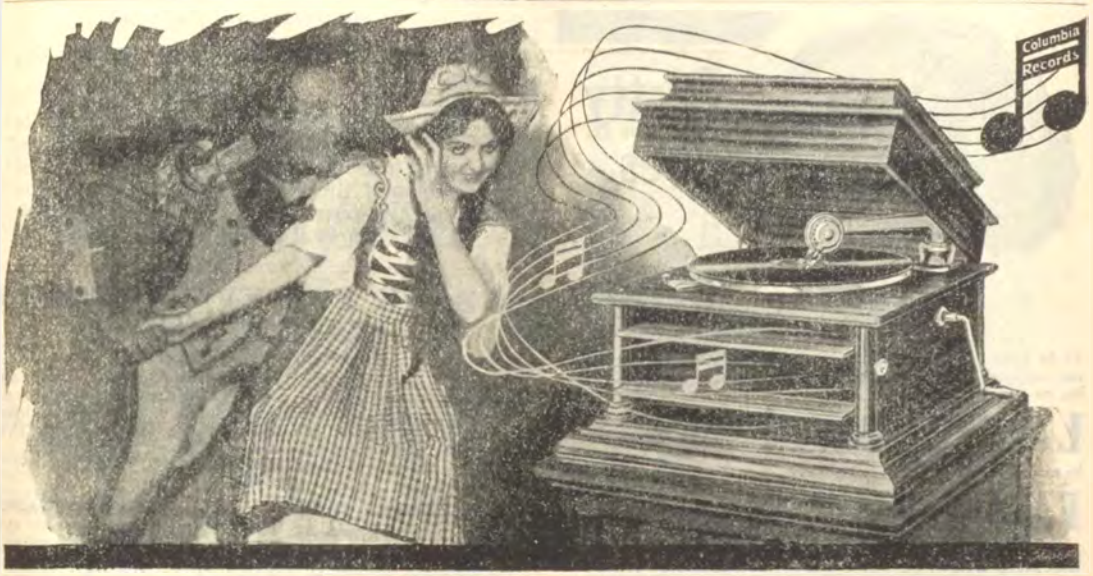
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(Continued from Page 74.)

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This doll is stamped in beautiful colors, on strong cloth and mamma can sew her up on the machine in ten minutes. The printed directions will tell her how to make Miss Dolly; and she can be made so that you can bend her arms and legs and allow you to place her in all kinds of positions. She has on bright red stockings and black laced shoes that will not wear out. She is the kind of a doll that your grandma used to play with, only the doll of her day had no pretty face like a little live girl.

In addition to this great big dolly, we have a present that we want to send you free. We have a lot of beautiful rings, some are signets and some are rings set with imitation diamonds, rubies, etc., and we are going to give one to you.



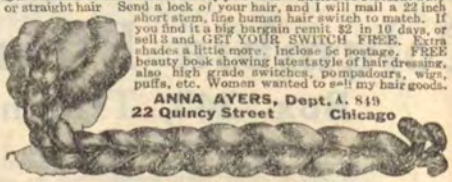
Send us 25 cents for the big doll, and enclose a strip of paper the size of your finger and we will send you the doll and pick out one of the prettiest rings we can find and send them both to you, postage prepaid, the same day that we get your order. The price of the doll is 25c and we give you the ring.

G. H. RANSLOW CO.

Dept 23, Portland, Me.

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$2 Hair Switch Sent on Approval. Choice of Natural wavy or straight hair. Send a lock of your hair, and I will mail a 22 inch short stem, fine human hair switch to match. If you find it a big bargain remit $2 in 10 days, or sell 3 and GET YOUR SWITCH FREE. Extra shades a little more. Inclose 6c postage. FREE beauty book showing latest style of hair dressing, also high grade switches, pompadours, wigs, puffs, etc. Women wanted to sell my hair goods.



ANNA AYERS, Dept. A. 849

22 Quincy Street Chicago

This Washer Must Pay for Itself.

A MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse. But I didn't know anything about horses much. And I didn't know the man very well either.



So I told him I wanted to try the horse for a month. He said, "All right, but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse although I wanted it badly. Now this set me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machines as I thought about the horse, and about the man who owned it.

But, I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way.

So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that, without wearing out the clothes.

Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges nor break buttons the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save 50 cents to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line today, and let me send you a book about the "1900 Gravity" Washer that washes clothes in 6 minutes.

Address me this way—H. L. Barker, 736 Court St., Binghamton, N. Y. If you live in Canada, address 1900 Washer Co., 357 Yonge St., Toronto, Ont.



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Become my pupil and I will make you my friend. Devote fifteen minutes daily to my system and you can weigh what Nature intended. You can reduce any part of your figure burdened with superfluous flesh or build up any part that is undeveloped. The effect of my system can be concentrated on your hips, waist, limbs, or any other portions of your body. ¶ My system tends to make a figure perfectly proportioned throughout—a full, rounded neck; shapely shoulders, arms and legs; a fine, fresh complexion; good carriage with erect poise and grace of movement.

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Say you saw it in THE NAUTILUS. *See guarantee, page 5.*



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If You Use Crystolis

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Here's good news for the man who vainly tries to plaster a few scanty locks over "that bald spot."

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FREE COUPON

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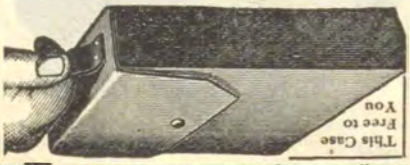
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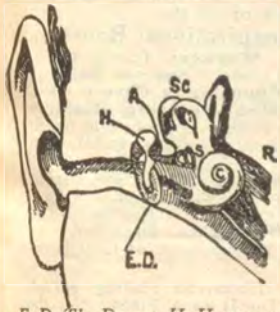
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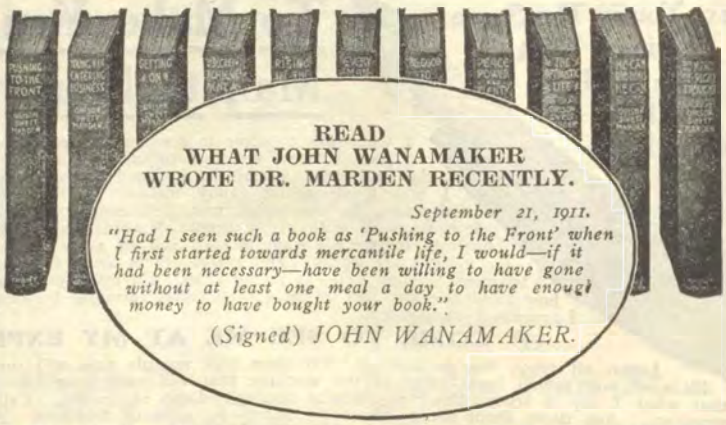
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